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# व्याकरणसिद्धान्तदर्पणः ।



THE

VYĀKARANASIDDHĀNTADARPANA

A SANSKRIT GRAMMAR

IN ENGLISH.

PARTS I. & II.

(FOUNDED ON THE APHORISMS OF PĀNINI)

BY

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## PREFACE.

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It is in the hope of begetting a taste for the study of Páṇini's Grammar among the students of English that I have undertaken to translate the aphorisms of that Great Teacher. I have not been able to translate the whole of his immortal work in the small space allowed me in this little book, but only such portions of it as every beginner of Sanskrit Grammar is expected to know at the commencement of his study. In my endeavour to lay open before my readers a wider view of the subjects treated of here, I have copiously drawn upon his commentators for information quite indispensable to the elucidation of the abstruse points involved in them.

The arrangement of Páṇini's Sútras as attempted by me is spick and span new; but nowhere does it clash with the scientific method of manipulating them in practice.

All the orthographic changes to which a radical or a derivative word is subjected in the successive stages of its transformation into a finished word (Pada) have been carefully explained and illustrated in the same way as is followed by the learned Pandits in imparting instruction to their pupils. The order of applying the sútras in any particular process is in no wise infringed. References to the foregoing sútras that bear a share in the variations of a crude form or in the elucidation of a rule are supplied with that fulness of detail that cannot fail to enhance the usefulness of the book to those for whom it is intended.

All definitions and illustrative rules—*Sajñás* and *Paribháshás*—, are separated by a sharp line of demarcation from the rules of inflection and occupy a conspicuous position in the beginning of the book; inasmuch as they form the groundwork of Páṇini's Grammar and in all respects answer to the definitions and axioms of Euclid. No doubt, 'its study involves a mental discipline not to be surpassed.'

The reason why it bristles with so many subtleties and technicalities is to be found in the terse and succinct nature of the aphorisms, and their original arrangement in the form of eight lectures of four chapters each. The Mahábháshya, the greatest authority in Sanskrit literature is based on the *terra firma* of these eight lectures.

The principal subjects that I have dealt with in the following pages are Orthography, Declension of Nouns and Pronouns, Cases, Case-affixes and Prepositions. Any one who makes himself familiar with these will be enabled to grasp the others in a wonderfully easy way without the assistance of a teacher, and will not be deterred from entering upon a higher study of the six *shástras*.

It will be to the benefit of my readers to inform them that I have taken all the examples and notes herein given from the Siddhánta Kaumudí, Káśika and Padamanjarí to which learned works I cannot acknowledge my debt too adequately. In the English version of the sútras, I have also consulted Dr. Monier Williams' Sanskrit-English Dictionary and Dr. Ballantyne's Translation of the Laghukaumudí. So I feel myself indebted to them to the same extent that I do to the learned authors of the above named works.

Finally, I do not like to praise my work myself knowing that every one calls his geese to be swans.

BULANDSHAH'R : }  
October 21st, 1899. }

B. P.

## व्याकरणसिद्धान्तदर्पणः ।

### श्रीगणेशायनमः ।

नमस्कृत्यहनुमन्तं विश्वविदारणलोलं हि बचनेन ।  
दर्शयते दर्शनकृते व्याकरणसिद्धान्तदर्पणः ॥०१ ॥

No. 1.—अ इ उ ण् । १ । ऋ ल क् । २ । ए ओ ङ् । ३ ।  
ऐ चौ च् । ४ । ह य व र ट । ५ । ल ण् । ६ । ज म ड ख न स् । ७ ।  
ऋ भ ञ् । ८ । घ ङ् ध ष् । ९ । ज ब ग ङ द श् । १० । ख फ छ ठ थ च  
ठ त थ क प य् । १२ । श य स र् । १३ । ह ल । १४ । इ ति मा है-  
ख र ाणि सूत्राण्यणादिसंज्ञार्थानि ॥

No. 1.—*Ai un; ri lrik; e ou; ai aukh; ha ya va rat; lan;*  
*ha ma nu na nam; jha bhañ; ghu dhu dhash; ja ba gi da das; kha*  
*pha chha tha tha cha ta tav; ka pay; sa sha sar; hal.* These groups  
of letters are the aphorisms of Śiva and are utilised to form Literal  
Names or Pratyáháras such as *ay, ik, eoh, &c.* by which all the letters  
beginning with the 1st letter of a Pratyáhára and ending with the  
indicatory letter of it, can be separately designated. For instance, *an*  
is a common name of *a, i* and *u*; *ik* of *i, u, ri, lri*; and so of other  
literal groups. Note that the *an* group is always formed by the help  
of the 1st *n* except in Sútra numbered 10 in this book where the *n* of  
the 6th group enters into the formation of the Pratyáhára.

No. 2.—हलन्त्यम् (1-3-3 = उपदेशेन्त्य तत् इत् स्यात्). In an upadeśa,  
the last consonant is termed *It*. उपदेश आद्योच्चारणम्. An upadeśa is an  
original utterance,—that is to say—a verbal root (*dhátu*); an affix  
(pratyaya), an augment (as *am, nu, &c.*), a literal group (*an, &c.*)  
and the like.

No. 2 a.—तस्य लोपः (1-3-9 = तस्येतो लोपः स्यात्). That *It i.e.* the  
indicatory letter, is elided. Hence the final letters of the above 14  
utterances are expunged in practice.

No. 3.—आटिरन्त्येन सहेता (1-1-71 = सध्यानां स्वस्य च संज्ञा स्यात्).  
An initial letter along with an indicatory letter as a final designates

itself, and the letters intervening between them. Hence, *ach* formed of *a* as its initial letter and of *ch* as its final is a common name of all the vowels; likewise *Hal* is the name of all the consonants; *ak* of *a*, *i*, *u*, *ṛi*, *li*; *cū* of *e*, *o*, and so on. लग्ना मृत्युकारभवः। In *lau* aphorism, the short vowel following *l* is Indicatory. But हकारादिव्यकार उच्चारणाम्: the short *a* in the body of a consonant, as *h* and the like, is simply euphonic, hence superfluous in practice.

No. 4.—उपदेशेऽनन्तरामिक इत् (13-2). A nasal vowel in an upadesha is named *It*. Hence the nasal *a* of *lau* aphorism standing as the final of *r*, forms the group *ra*, which designates *r* and *t*.

No. 5.—ऋकालादिव्यकारादीर्घमूतः: (1-2-27). उच्च ऊश्च ऊश्चयः । वांकाल इव कालो यस्य संशब्द क्रमात् दृश्यदीर्घमूतसंज्ञः स्यात् । सर्वत्यक्षमुदात्तादिभेदेन चिधा ॥ Short *u*, long *u*, prolated *u* (these three *u*'s differing in time are the measures of the prosodical length of any vowel). A vowel whose prosodical length of time is like that of *u*, short, long, and prolated is named accordingly, Short, Long, and Prolated. Each of them, again, is threefold, according to the distinction of "acutely accented, &c."

No. 6.—उच्चस्त्रातः (1-2-29). A vowel uttered with a high tone is called *Udatta*, i. e. acutely accented;

No. 6 a.—नोवैरनुदातः (1-2-30). That uttered with a low tone is *Anudatta* or gravely accented;

No. 6 b.—समाहारः स्वरितः (1-2-31) And that uttered by a combination of these two tones is *Svarita*, i. e. circumflexly accented.

तान्वादिपु सभागेयु स्यानेषुर्यंभागे निष्प्रवाज्जुदान्तसंज्ञः स्यात् । A vowel produced in the upper half of the organ of utterance such as

\* Note 1.—तस्यादितउट्टानमर्थहृष्टम् (1-2-32) हृष्टयज्ञेणमतन्त्रम् । स्वरितस्यादितादीर्घमूतात् वाच्यस् । उत्तरार्धं तु परिशेषादनुदातं तस्य चोदातस्यरितपात्वे व्ययां स्यद्दम् ॥ The appellation short is out of place here. The 1st half of a circumflex accent is known to be Acute, the latter half in contradistinction with the former is *Anudatta*, i. e. Grave. This is because it is distinctly heard when an acute or a circumflex accent follows:—Ex. कृ॑ वोश्वा॒ः । रथानं॑ नये॒रा॒ः । शूतं॑ च॑क्रं॒ पो॒र्वा॒ः ॥ The svarita of *kva* is here split up into two accents, acute and grave, in order that it may harmonise with the following *Udatta* accent in "vo" instead of making grating sounds with it. The vowels that

the palate, the lips, &c., is named Udatta; as, आये. Rules 5 and 6 together give a ninefold character to each vowel which is again doubled by the next rule.

No. 7.—मुखनासिकावचनोऽनुनासिकः (1-1-8) मुखसहितनासिकयोच्चार्यनाशो वर्णोऽनुनासिकसंज्ञः स्यात् । तदित्यम् । अ ह उ ऊ ए पां वर्णानां प्रत्येकमष्टादशः भेदाः । ल वर्णस्य द्वादशः । तत्य दीर्घभावात् । एचामपि द्वादशः । तथां दृस्वाभावात् ॥ A letter uttered by the nose with the (help) of the mouth is called Nasal. Hence, there are 18 modifications of each of these letters—*a, i, u, ri*. Of the letter *li*, there are only 12, because it lacks the long prosodical time. Of *eh* group too, there are only 12 varieties, because they are not short. Thus ल् म् ड् ण् न् and the vowels only are called Anunāsika.

No. 8.—तुल्यास्यप्रयत्नं सवर्णम् (1-1-9). The compound तुल्यास्यप्रयत्नं is explained in two ways. आस्यं च प्रयत्नश्च, आस्यप्रयत्नो, तो तुल्यां यस्यति । (1) That of which the place of origin, and the effort of utterance are similar; (2) तुल्यास्यं प्रयत्नो यस्यति. (2) That whose effort of utterance within the mouth is similar. Hence the sūtra is explained thus:—Two letters agreeing with one another in their place of origin and the effort of utterance are called Homogeneous one with another. Here Kātyayana remarks ऊ ल वर्णयेर्मियः सावग्यं वाच्यम्. Let *ri* and *li* be called homogeneous one with another. The following sūtras describe the place of origin and the effort of utterance employed in the production of a letter.

(a) अकृहविसर्जनोद्यानं कणः: The throat is the organ of the gutturals *a, á, ku, kha, ga, gha, ha* and *visarga (ः)*. (b) इत्यगानां तात्; the palate, that of *i, ī, cha, chha, ja, jha, ha, ya* and *śa*. (c) ऊटु-स्पर्णां सूर्धा, the head, that of *ri, ṛi, ta, tha, da, ḍha, na, ra* and *sha*. are not exhibited with any sign are accented acutely. The svarita accent is denoted by a small upright stroke above the syllable, and the anudatta by a horizontal mark underneath. Pāṇini applies the term anudatta to the neutral accentless tone, and uses the term sūnmatara or anudattatara for the proper anudatta i. e. the true grave accent which precedes the udatta. It may be here borne in mind (उदानाऽनुदानस्य स्वरितः 8-1-66) that an anudatta or grave accent is changed to a circumflex one, when it follows an acute accent as अभिन्माठे and that it becomes anudattatara i. e. graver, when it precedes an acute or a circumflex accent, उदानस्यरितपरस्य सत्तर 1-2-40 as सर्वति शुतुद्रि.....

(d) लृतु नसानां दन्ताः, the teeth, that of *lri*, *l̄i*, *ta*, *tha*, *da*, *dha*, *na*, *la* and *sa*. (e) उपूष्पमानीया नामेष्टे, the lips, that of *u*, *ū*, *pa*, *pha*, *ba*, *bha*, *ma*, and Upadhmaniya ( अ प अ फ ). (f) ज्ञमङ्गानानां नासिका च, *ñā*, *ma*, *ña*, *ṇā*, *na*—these have the nose in addition to the organ which they respectively employ in utterance. (g) एदेताः कण्ठतात्, *e* and *ai* are uttered by the throat and the palate. (h) ओदेताः कण्ठोष्टम्, *o* and *au*, by the throat and the lips. (i) वकारस्य दन्तोष्टम्, *v* by the teeth and the lips. (j) जिह्वासूनीयस्य जिह्वासूनम्. The root of the tongue is the organ of Jihvámáliya ( jhvámúliya is a suppressed visarga sound preceding the utterance of *ka* and *kha* and is written thus, अ क अ ख ). (k) नासिकानुस्थारस्य, The nose is the organ of anuswára marked thus ( . ). It may be noted here that the nasal consonants *n* and *m* are occasionally merged in sound with the prior vowels and are then marked by a dot, placed above the vowels.

योगोट्टिभा. The effort in utterance is twofold; आभ्यन्तरोवाहश्च internal *i e* within the mouth and external *i. e.* without the mouth; आत्र-चतुर्धा, the 1st is fourfold; स्फटेपत्स्फटविवृतसंवृतभेदात्; according to the distinction of Touched, Partially Touched, Open and Contracted; तत्र स्फटं प्रयत्नं स्पर्शानाम्, the effort of touching the organ by the tongue belongs to sparśa letters *i. e.* to the 5 classes of consonants; द्वंपत्स्फट मन्तस्थानाम्, the effort of slightly touching the organ, to the semi-vowels *ya*, *ra*, *la*, *ra*, विवृतसूम्भाणि स्वराणां च; the effort of opening the organs of speech, to Ushna *i. e.* the sibilants, and the vowels, हृस्वस्यावर्णात्य प्रयोगे संवृतम्, प्रक्रिया दशायां तु विवृतमेत्; the effort of uttering short *a* consists in contracting the organ, but in grammatical operations, it is regarded to be open like the long *a* on the basis of being homogeneous with it; इतच्च सृत्कारेण ज्ञापितम्. Of this Pánini, the author of the aphorisms informs us, तथाहि, thus, अ अ इति ( 8-4-64 ). Let short *a* have its organ of utterance contracted. Since this rule is held to be invalid as regards the whole of the A-hítádhjáyí, hence in the view of grammar it is upheld to be open so that it may participate in all the operations founded upon the homogeneity of vowels.

आह्वाप्यबस्त्वकाटश्च, the external effort is of 11 kinds; विवारः (expansion of the throat) संवारः (contraction of the throat) ब्रह्मासो (sighing) नादो (sounding) योषो (low murmur) योषो (absence of low murmur) उल्प्राणो (slight aspiration) महाप्राणा (strong aspiration) उठासो (acute accentuation) तुदानः (grave accentuation) and स्वरितश्चेति (circumflex accent). दर्शाणां प्रथमद्वितीयाः श ष स विसर्जनीयजिह्वासूनीयोपधानीया यमो च प्रथमद्वितीयो विवृतकण्ठाः ब्रह्मासानुप्रटानाश्च।

५४३॥ The 1st and 2nd letters of each class, *s*, *sha*, *s*, visargi, Jihvámáliya and Upadhmáníya, and the 1st and 2nd yama, are produced by the expansion of the throat attended with gentle sighing and the absence of low murmur.

वर्गाणां तृतीयचतुर्थां अन्तस्था छकारानुस्यारोपमो च तृतीयचतुर्थां नासिक्याच्च संषेष्टकण्ठानादानुप्रटानाचाच्चत्तश्च ॥ The 3rd and 4th letters of each class, *ya*, *ra*, *la*, *va*, *ha*, anusvára, the 3rd and 4th yama are produced by contracting the throat and making a gentle low murmuring sound.

एके अल्प्यप्राणा इतरे महाप्राणाः ॥ The 1st, 3rd and the 5th letters of each class, the 1st and the 3rd yama are called unaspirated, while the rest are called aspirated. Note that ऊ (short) ऊ (long) ऊ (anu-nás:ka), and छ (l or d) are called yama.

सस्थानेन द्वितीयाः, हक्कारेणा चतुर्थाः ॥ The 2nd letters have the same organ as *s*, and the 4th have the same as *h*.

No. 9.—नामङ्कला (1-1-10). Vowels and consonants cannot be homogeneous one with another. Hence *a* and *h*, *i* and *s* cannot be homogeneous, as, दग्धङ्कलः; दधशीतलम्.

No. 10.—आण्डित सर्वर्णस्य चाप्रत्ययः (1-1-69). प्रतीयते विधीयते इति प्रत्ययः, आविधीयमानाः। उदित्तच सर्वर्णस्य संज्ञा स्यात्। आत्राण् परेण णकारेणा ॥ कु चु दु तु पु एते उदितः ॥ तदेवम् अ इत्यप्रटादशानां संज्ञा तथेकारोकर्ता । छकारस्त्वंशतः । एवं ल्वकारोपि । एचो द्वादशानाम् । यदेतरांदितेऽच न मिथः सावर्णम्, ऐश्वीज्जिति सृत्तारम्भसामर्थ्यात् । तेनेवचतुर्विंशतेः संज्ञाः स्मृतिनापादनीयम् अनुनासिकाननुनासिकमेदेन यवलाभिधा । तेनाननुनासिकास्तेव्योद्वृयोः संज्ञाः ॥ What is subjoined is called Pratyaya, i. e. an affix. An i. e. letters of *an* group, when not employed as affixes, and letters marked by an indicatory *u*, designate their homogeneous letters too. Here the pratyáhára *an* is formed by the latter *u* (of the 6th sútra) *Ku*, *chu*, *tu*, *pu*,—these are what end in the indicatory *u*. Hence, *a* is the name of its 18 different modifications, and so *i* and *u*. The letter *ri* represents 30 varieties (18 of itself and 12 of *lri*), and likewise, *lri* has as many as *ri*. The compound vowels of the *ech* group have 12 varieties. The letters *e* and *ai*, *o* and *au* have not reciprocal homogeneity; because the sútra ऐश्वीज्जिति was begun for this express purpose; hence it cannot hold good that *ech* has 24 designations. *Y*, *v*, and *l* are of two kinds, as regards nasality and non-nasality; hence in their non-nasal capacity they denote two and only two varieties.

No. 11.—तपरस्तत्कानस्य (1-1-70). तः परो यमात् स च तात्परश्चोऽन्नायमासमकानस्येव संज्ञा स्यात् । तेन अत् इत् उत् इत्यादयः प्रणां प्रणां संज्ञा, ऋदति द्वादशानाम् ॥ What is followed by the letter *t*, and what follows the letter *t*, shall designate only such a letter as has the same prosodical length. Hence *at*, *it*, *ut*, &c., are the names of 6 varieties only, *riti* has twelve, because it implies *liti* too.

No. 12.—येन विधिस्तदन्तस्य (1-1-72). स्वरुपविधिपरिहारायमारम्भः विधिदिधीयते इति, विशेषाण् तटन्तस्य संज्ञा स्यात् स्यस्य च रूपस्य ॥ This is begun to forego using a substitute in place of a mere form, as *ik*, *ach*, &c. What is substituted is *Vidhi*. A term, attributive in function, denotes what ends with that term, as well as its own form. In rules इकायच्च, &c., the substitute *yan* and the like, are not to be used in the room of *ik*, &c., but instead of the final of what ends with *ik* समाप्त्यविधिः प्रतिषेधः । But the composition of words, and the use of an affix do not come within the scope of this rule. Hence कष्टश्चितः (suffering pain) here the two words are compounded together; but if परमकष्टं श्रितः, no composition can take place. नडस्यापत्तं नादायनः (a descendant of *Náda*); here the affix *fak* is used; but सूत्रं नडस्यापत्तं, सित्रनार्डः; here the same affix cannot be used of *Sútranada* which ends with *Nada*. उग्रदुर्णप्रहलादवर्जमितिवाच्यम्—But this exception does not apply to words ending in the indicator *uk*, nor to letters enunciated in a rule. Hence, ढंपे is used in भवती as well as in अति भवती ॥ अतद्वज् । दार्चिः, साचिः.

No. 13.—विरामेऽवसानम् (1-4-110), विरतिविरामः, विरम्यतेजेनेति वा विराम इति; वर्णानामभावेऽवसानं संज्ञः स्यात्; Let the pause of voice, or the absence of succeeding letters, be named *Avasána*, as मधुः वृक्षः.

No. 14.—एरः संनिकर्षः संहिता (1-4-109). वर्णानामतिशयितः सर्विधिः संहिता संज्ञः स्यात्; Let the closest proximity of letters be named *Samhitá* or contact.

No. 15.—हृस्वं लघु (1-4-10). Let a short vowel be called *light*. For example, the short *i* in the enunciated roots of भेत्ता, छेत्ता, (breaking, cutting) is styled light.

No. 15a.—संयोगे गुरु (1-4-11). Let it be called *heavy*, when a compound consonant follows, as कुण्डा, a jar.

No. 15b.—दीर्घं च (1-4-12). Let a long vowel also be called *heavy* as ईर्द्धां चक्रे (he attempted).

No. 16.—अटर्शने लोपः (1-1-60), अटर्शनम् means either not hearing अशब्दगम् or not uttering 'अनुच्छारणम्' or dissolution विनाशः. A letter in all these phases is called Lopa 'elision simple.'

No. 17.—हलेऽनन्तरा संयोगः (1-1-7). न विद्यते नन्तरं पेणां तेऽनन्तरानि-  
च्छिक्ट्राः ॥ They that have no aperture between them; भिन्नजातं पैरेत्रज्ञभिर-  
व्यवहृताः शिळाण्डोच्चारिता इति । Consonants not separated by the inter-  
vention of vowels of a different class, (*i. e.* uttered conjointly together) are named compound consonants or simply conjuncts. Ex. म न स त्—  
here the last three form a conjunct.

No. 18.—वृद्धिरदेव (1-1-1). Call long *a*, *ai* and *au*, Vridddhi.

No. 19.—अदेहगुणः (1-1-2). Call short *a*, *e* and *o*, Gupa.

No. 20.—अचोऽन्त्यादिटि (1-1-61). अचां मध्ये योऽन्त्यः स आठिर्यस्य  
तटिसंज्ञं स्यात् । The last of the vowels in a word, being the initial of  
what follows, (*i. e.* the last syllable beginning with a vowel) is named  
"Ti."

No. 21.—अचोऽन्त्यात्पूर्तउपधा (1-1-56). अन्त्याठनः पूर्वां यो वर्णः स  
उपधा संज्ञः स्यात् । The letter that precedes the last letter in a word is  
named Upadha (the penult).

No. 22.—प्रार्थीश्वराचिपाताः (1-4-56). This is a regulating rule.  
Nipátaḥ or Particles are treated of from this aphorism till Ishvare-  
tosun, &c.

No. 23.—चादयो सत्ये (1-4-57). *Cha*, *vā*, *ha*, *aha*, &c. are named  
Nipáta, when they do not denote substances.

No. 24.—प्रादयः (1-4-58). अद्रव्यार्थाः प्रादयस्तथा ॥ *Pra*, *prá*, &c.,  
not in the sense of substances are called Nipáta.

No. 25.—उपसर्गः क्रियायोगे (1-4-59).

No. 25a.—गतिश्च (1-4-60). प्रादयः क्रियायोगे उपसर्गसंज्ञा गतिमंज्ञाश्च  
स्युः । *Pra*, *prá*, &c., when prefixed to a verb are named Upsarga or  
Gati (a prefix). The *pradi* are—प, पा, आप, सम्, आनु, आव, निस्, निर्, तुस्,  
दुर्, वि, आह्, नि, अधि, अपि, अति, सु, उद्, अभि, पति, परि, उप.

No. 26.—न वेति विभाषा (1-1-44). नेति प्रतियेधे, बेति विकल्पे । *Na*  
in a sútra denotes prohibition, and *va*, option.

No. 27.—स्वं रुपं शब्दस्या शब्दसंज्ञा (1-1-68). शब्दस्य स्वं रुपं संज्ञि,  
शब्दशास्त्रेया संज्ञातां विना ॥ A word denotes its own form, but not the  
form of a word synonymous with it.

Hence (आग्नेठक्), the affix *dhak* is used of Agni, 'fire' but not of Krisánu, which also means fire.

No. 28.—सुर्विहन्तं पठम् (1-4-14). सुर्वन्ते तिहन्ते च पदसंज्ञे स्यात् । Whatever ends with *snp* or *tiā* affixes is called a pada, i. e. a complete word, as ब्राह्मणाः पदचिं (the Brahmans are cooking).

No. 29.—ई दृ दे द द्विवचनं पठम् (1-1-11). ईदादिविशेषं द्विवचनं विशेषाम्, अथवा ईदादिविशेषयोः, द्विवचनं विशेषम् । Dual case affixes ending in long ī, ū or é, or the long ī, ū, or é—expressing duality are named Pragrihya (i. e., these are not united with the following vowel), Ex. आग्नी एते “these two fires,” विश्वौ इति, “these two Vishnus” गंगे अमूँ “those two rivers Ganges.”

No. 30.—अदसामात् (1-1-12). अस्मात् परावीदूतो पराहीस्तः । Long ī and ū coming after the *m* of adas are named Pragrihya. No sambandhi. अमीदैशः ‘those lords’; रामकृष्णावसूत्रासाति ‘those two, Ráma and Krishña are present. मात् किम् ‘why after the *m*?’ Witness असुक्तः इति ‘those here’; here the final and the initial vowel of the two words are united together.

No. 31.—शे (1-1-13). सुपामादेगश्छन्दसि ॥ *Sé*, a substitute for case affixes in the vedas is termed Pragrihya. अस्मे इन्द्रा युक्तस्ती. Asme, common to all oblique cases of the plural is confined to the vedas. स्वेषाः, मेषाः (thy wealth, my wealth).

No. 32.—निपात एकाजनाद् (1-1-14). एकाज्जनिपात आद् वर्जः परात्मः । अत्र निपातेन विशेषते, न तु अवानिपातः ॥ Any individual vowel, called Nipáta, is Pragrihya, the Nipáta áñ being excepted. इ इन्द्रः ‘O Indra.’ उ उमेशः ‘Oh lord of Umá’ ईषट्यै क्रियायोगे संयोगा भिर्विधा व्रयः । यत्माते द्विते विद्याद्वाक्यं स्मरणायोरहितं । Let the long ā which denotes diminution, or the limit inceptive, or the limit conclusive or which is prefixed to verbs be named *śit*, i. e. be considered to have the indicatory ū, but let it be without the indicatory ū, when it is used in the sense of recollecting, or in introducing a sentence. Ex. आ एवं तुमन्यसे “Now thou thinkest so.” आएवं किल तत् “O I recollect, it is exactly so.” ईषद्वृष्ट्याम् ओष्ट्याम् ‘A little warm.’

No. 33.—ओत् (1-1-15). ओदन्तोनिपातः परात्मः । A Nipáta ending in o is Pragrihya. Ex. आहो ईशाः ‘Ho lords!’

No. 34.—सम्बुद्धो शाकल्यस्येतावर्तिं (1-1-16). संबुद्धिनिभित्तकओकारो वा परात्मोवैदिके इतीपरे ॥ In the opinion of Sákalya, o in the vocative singular, when followed by *iti*, is Pragrihya, but not when it is follow-

ed by *iti* in the vedas. Ex. विष्णोऽवृति or विष्णाविति "O Vishṇa, thus" *iti* refers to what has been said or thought, or emphasises the preceding word. The mention of Śikalya implies optionality.

No. 35.—उजः (1-1-17) (उजः इती ए प्रग्रहम्) || Let *u* particle when followed by *iti* be optionally Pragrihya. This particle is as an interjection used in giving assent, command, &c., and as a conjunction of inference it means 'now.' उ इति = विति—"O that, thus." उ आगतः शतुः—O, the enemy is come. It is generally placed after a pronominal, as किम् 'why.' तसुः 'him.' तदुः 'that,' and is then expletive in force: see *Adverbs*.

No. 35a—कौ (1-1-17). Let long, nasal *u* be optionally substituted for *u* and let it be Pragrihya, when *iti* follows:—Hence उइति = कौ इति. These are the three forms in which the two words can appear.

No. 36.—ईदूती च सप्तम्यर्थे (1-1-19). सप्तम्यर्थे पर्यवसवमोदूदन्तं प्रयत्नं स्यात्। Let words ending in long *i* and *u*, and conveying the sense of the locative be Pragrihya. Hence मामकौ इति, तनू इति (Māmakyam, tanvam).

## CHAPTER II.

### PARIKBHĀSHAS OR ILLUSTRATIVE RULES.

No. 37.—इको गुणवृद्धी (1-1-3). Guṇa and Vṛiddhi are substituted in place of *ik* only (which is exhibited in the 6th case). *Ik* Pratyāhāra comprises *i*, *u*, *yi*, *li*. Thus, Guṇa, as directed by सार्वधातुकार्द्धातुकयैः comes in place of *ik* only; as तरति, अकार्यत्, &c.

No. 38.—अचश्च (1-2-27). Short, long, and prolated substitutes are invariably used in place of *ach*, vowels (which appear in the 6th case in a rule).

No. 39.—आत्मती टकती (1-1-46). टिस्कती यस्यात्मा तस्य क्रमादात्मा व्यवोत्तः: || Of whatsoever the augments marked by an indicatory *t* or *k* are enunciated, they form the initial and the final portion of it in due order. The *tit* augment precedes, and *kit* follows.

No. 40.—मिदचोन्यात्परः (1-1-47). अचां मध्ये ये उन्यस्तमात्परस्यात्माव्यवोमित् स्यात्। The *mit* augment comes after the last of the vowels in a word and forms the final portion of it.

No. 41.—एच हग्गस्यादेशे (1-1-48). *Ik* only is the substitute of *ech*, when *ech* is to be shortened.

No. 42.—पट्टी स्थाने योगा (1-1-49). प्रनिर्धारितसंबन्धविशेषा वष्टी स्थाने योगा बोध्या—Whenever the relation of a possessive case (in a sútra) to some particular word is not expressly shown, the possessive is regarded to be related to the word *sthána*, place, understood. This means that the sútra should be interpreted by supplying the word 'place'; the thing possessed after the possessive case. The Sútras of Pánini are given in very succinct forms; hence they generally require to be expanded in order to give a clear idea of the sense. The aphorisms of Pánini are of 7 kinds. In his opening lecture he first gives Sañjñá Sútras, i. e., rules dealing with Technical names, and Paribháshas, Illustrative Rules. These rules form the backbone of Sanskrit grammar. All the rules which come in subsequent lectures are supplemented by them, or are explained by them. The 5 remaining kinds are Vidhi, those which substitute one form for another; Nishéha, those which prohibit action; Nyāma, those which prescribe action; Atidesa, Analogy; and Adhikár i. e. Heading rules whose influence is felt in the subsequent rules till another heading rule commences.

No. 43.—स्थानेऽन्तरतमः (1-1-50) प्रसङ्गे सति सदृशं तम आदेशः स्थात् । In the event of substituting one letter for another, use the alter ego of the other, i.e., what is the likest to it. For instance, if you have to use *yan* for *ik*, substitute *y*, a palatal for *i* which is also a palatal, the cerebral *r* for the cerebral *ri*, and so on. यथानेऽक्विधमान्तर्यै तत्र स्थानं आन्तर्यै अलीयः ॥ Where the resemblance (of one letter to another) is manifold, the resemblance in the place of utterance predominates.

No. 44.—उरणं रपरः (1-1-51). (1) उः स्थाने रपरोऽण भवति । In place of *ri*, *an* followed by *r* is used. (2) उः स्थाने अणव भवति स च रपरः । In place of *ri*, *an* only is used; and it is followed by *r*. (3) उः स्थाने विहितोणित्यनूद्य तत्य विधानेऽत्तरकाले रपरत्वमात्रविधीयते । Having declared that *an* is used in place of *ri*, let us put in *r* after *an*, when it has been already substituted for *ri*. (4) यउः स्थाने ण विधीयते इत्यनूद्य तत्य प्रसंगावस्थायामेव रपरत्वमात्रविधीयते. Having stated that *an* is used in place of *ri*, let us put in *r* after *an*, just at the moment of substitution. Ex. चक्रे, किंति: द्वैमातुरः, कारकः, &c.

No. 45.—आनेऽन्यस्य (1-1-52). वष्टीनिर्दिष्टाऽन्यस्यादेशः स्थात् । A substitute enjoined to take the place of a term exhibited in the genitive case, comes in the room of its last letter.

Here *atah* and *Antyasya* are both in the 6th case hence by No. 42, *sthána* should be supplied. Technical forms as the *Pratyá-*

háras and the like are made the medium of Grammatical action. These abstract forms, by No. 12, indicate words ending with them. Hence in accordance with No. 42. substitutes come to be used in place of a whole word ending with a form exhibited in the genitive case in a rule. Now this would be quite contrary to the object in hand. Hence arises the need of this crucial rule.

No. 45.—**दिक्ष** (1-1-53). अन्त्यस्वीत्र स्यात् । So too a substitute distinguished by an indicatory *ū*. *Tútaū* (तातः) is excepted.

No. 47.—**आदेः परस्य** (1-1-54). परस्य पर्दुहते तत् तस्मादेवं अथम् । Whatever substitute is enjoined to come in the room of a term that follows, comes in the room of the initial letter of that term. क्रच परस्य कार्ये शिष्टते, when is a substitute used of a following term? यत्र पञ्चमी निर्देशः, when it is enjoined by means of the 5th case. Thus ईदासः, ईत् is the substitute of आन coming after आस्; as आसीनः (sitting). Here आसः is exhibited in the 5th case.

No. 48.—**अनेकालशित् सर्वस्य** (1-1-55). A substitute consisting of many letters (excluding the indicatory letters) or a unilateral substitute distinguished by an indicatory *s*, takes the place of the whole of a primitive form. अतेभिस ऐस्, जसः शो, &c.

No. 49.—**स्थानिवदादेशोनलविधि** (1-1-56). आदेशः स्थानिवत्स्याच तु स्थान्यनाशयविधि । A substitute is the alter ego (*i. e.* inherits all the titles and liabilities of the primitive form whose place it occupies) of the Primitive Form, but not in *al vidhi*. अलविधिः = अलाशयेविधिः (उत्तरपटलापी समासः) The operation of a rule depending upon the letter of a Primitive Form. Considering the letter of a primitive form to be the cause of some operation; (*सति तस्मिन्*), in the presence of it, *i. e.* granting that the substitute of such a form is the alter ego of it; (*यश्चालिविधिः*) the operation which ensues by means of a form exhibited in the 7th case, (*यश्चालोविधिः*), that enjoined, by a letter form in the 6th case (*यश्चालः परस्य विधिः*) that taking place in the room of a form following one in the 5th case, (*यश्चालविधिः*) and that caused by the instrumentality of a form,—all these operations are called *al vidhi*. Thus to prevent the primitive form from exercising any influence in the operation of such rules, sthánivat status is denied.

Ex. (1) यजे: कः, इष्टः; क इष्ट इत्यत्र उशिचेत्युत्वं प्राप्तं न भवति

(2) द्युकामः, उकारस्य लोप्ये व्योर्वनीति, न भवति ॥

( 3 ) द्योः पन्नाः हलद्याब्रिति लोपे न भवति

( 4 ) व्युद्धारस्केन, शास्त्रं प्राप्तं न भवति ॥ This is a Universal Maxim.

No. 50.—य चः परमिन् पूर्वविधौ. ( 1-1-57 ) परनिमित्तोऽजादेशः स्थानिवत्स्यात्, स्थानिभूतादत्तः पूर्वत्वेन दृष्टस्य विधा कर्तव्यं ॥ Let the substitute in the room of a primitive vowel, with its cause coming after, be regarded as stháni, when some operation is to take effect on what occurs anterior to the Primitive Form :

Ex. कथ + णिच्च + शप + तिप = कथ + णिच्च + शप + तिप ( अतो लोपः ) Here the blank caused by *nich* ( the blank is actually a substitute ) is regarded stháni, and thus prevents *vriddhi* from taking place in the room of *a* of *k* by अत उपधायाः ॥

No. 51.—न पटान्तिर्द्वचन वरेयलोप स्वरसवर्णानुस्वारदीर्घजश्चर विधिषु ( 1-1-58 ). In the operations enumerated here, the substituted form is not regarded stháni.

( 1 ) पटान्तविधिः : An operation relating to the final of a complete word. Ex. कोत्तः, ( which two are there ? ) Before *tas* suffix *a* of *as*, to be, is elided by अनसोरल्लोपः ; now if the blank be stháni, *au* of *kau* is apt to be changed to *āv* by echo. Hence the prohibition.

( 2 ) द्विर्वचनः : Reduplication of a letter. Ex. दध्यत्र or दद्यत्र । Here *i* is turned to *y* by *iko*. Considering *y* to be stháni *i. e.* in effect *i*, the reduplication of *dh* by *anachi* is debarred. Hence—

( 3 ) वरेविधिः — यायावर । ( One who walks crookedly ). The frequentative *yañ* suffix is added to root *ya* by नित्यम् कोटिल्ये गतौ ; hence यायायह्. Again, krit-suffix *varach* is attached. The *a* of *yāñ* is elided by अतोलोपः and then *y* by लोपेः व्यार्थिति. Now if you treat the blank of *a* to be stháni, the long *a* of *yāyā* becomes elided by आतोलोपद्विच । Hence—

( 4 ) यलोपविधिः : Explained above.

( 5 ) स्वरविधिः : In laying accents. चिकीर्ष + एवुल = चिकीर्ष+एवुल ( असोलोपः ). Regarding the blank of *a* to be stháni, we cannot accent *i* after *k* acutely before the *lil* ( लिल ) suffix एवुल । Hence—

( 6 ) सवर्णः : In substituting homogeneous letters. रुध + तस = अनसध + तस = रुनध + तस ( अनसोरल्लोपः ) रुध + तस ( नभ्यापटान्तस्य अलि ) = रुन्तस् ( अनुस्वारस्य यथियरसवर्णः ) । Because the elision is not stháni ).

( 7 ) अनुस्वार — गिर्भन्ति । Here the *a* of *snam* is elided ; considering the elision of it to be stháni ; *n* cannot be changed to *Anusvára*.

( 8 ) दीर्घविधिः : Substitution of a long vowel. प्रतिदिवन + टा = प्रतिदिवन आ ( आल्लोपो नः ) = प्रतिर्टीवा ( चनि च ), Here the lack of sthāni allows the lengthening of *i* of *dī*.

( 9 ) जस विधिः = असेद्धाम् ( अद + सिध + सित्र + ताम ) = असेध + blank + ताम ( भलो भनि ) = आसेध + धाम् ( भवस्तयो० ) = असेद्धाम् ( भलों जग्न भशि ). The elision of *sikh* is not sthāni for the purpose of changing the 1st *dh* into *d*.

( 10 ) चरविधिः — जच्चतुः ( Here *ad* to eat is changed to *ghas* by लिट्टन्यतरस्याम् ) = घस् घस् लिद ( निर्दि धातो० ) = जघस् + श्रातुस् ( हचार्दि + कुहोश्चनुः ) = जघस् + श्रातुस् ( गमहन जन० ) = जक्स् श्रातुस् ( खरि च ) = जच्चतुः ( आदेश० ). Here too the elision of *a* is not sthāni for the sake of *char* substitutes.

No. 52.—ट्रिवैचनेचिचि ( 1-1-59 ). This is explained in various ways.

( 1 ) ट्रिवैचननिमत्तेचियोजादेशः सट्रिवैचनकर्तव्ये स्थानिवद्भवति—The substitute in the room of a vowel on account of a following vowel, the cause of reduplication is sthāni in making the reduplication—*Padamanjari*.

( 2 ) ट्रिवैचनिमत्तेचि परे अच आदेशो न स्याद् ट्रिवै कर्तव्ये ॥ when a vowel the cause of reduplication follows, a substitute shall not be used in the room of a preceding vowel, whilst the reduplication is yet to be made (*i. e.* the substitution may take place after the reduplication is made). *Siddhanta Kaumudi*.

No. 15.—आल्लोपोपथानेपणिलोपयणयवायावादेशः प्रयोजनम् । रूपाति-देशस्त्वार्यं नियतकालः ॥ The elision of long *a*, of *ni* and of a penult, the substitution of *yan*, *ay*, *áy*, *av*, *dv* are the object of the rule. This is the occasion on which the blank becomes a formal substitute, *i. e.*, the blank is regarded as the primitive itself. Ex. पपतुः जपतुः, निनय, निनाय &c.—*Kásika*.

No. 53.—प्रत्ययनेष्ये प्रत्ययनक्षणम् ( 1-1-53 ). When a suffix is elided, it shall still continue to exercise its influence and the operations dependent upon it shall take place as if it were present.

No. 54.—न लुमताङ्कस्य ( 1-1-64 ). लुमताश्वेन लुसे तच्चिमत्तमङ्कार्यं न स्यात् । The elision ( of an affix ) caused by the enunciation of a *tuman*, *i. e.* *luk*, *stu*, *tup* exercises no influence on an *Anga* or inflectional base.

Ex. कति जस = कति लुक ( अद्भ्यो लुक ). The blank in place of *jas* suffix does not affect कति.

No. 55.—तस्मिन्चिति निर्दिष्टे पूर्वम् (1-1-67). सत्तमोनिर्देशेन विधीयमानं कार्यं वर्णान्तरेणा व्यवहितम् यृदेस्य बाध्यम् ॥ The operation to be performed by the exhibition of a term in the 7th case, is intended to affect what immediately precedes that term.

Ex. इकोपायणचिः । The operation enjoined by *achi* exhibited in the 7th case applies to *ik* that immediately precedes. *Ik* is appellative, meaning what ends with *ik*.

No. 56.—सम्प्रादित्युत्तराय (1-1-68). यंत्रमोनिर्देशेन क्रियमानं कार्यं वर्णान्तरेण । व्यवहितम् परस्य ज्ञेयम् ॥ An operation directed by a term exhibited in the 5th case applies to what immediately follows it. (See No. ....).

No. 57.—यथा संख्यमनुदेशः समानाम् (1-3-10). समसम्बन्धातिरिधियं या संख्यं स्यात् ॥ When an equal number of substitutes are to be used in the room of an equal number of primitive forms, the substitution must take place *en regle*, but not *en masse*.

No. 58.—विप्रतियेषे परं कार्यम् (1-4-2) विरोधेविप्रतियेषः—opposition. When two rules of equal force oppose each other, the last in the order of the Ashṭādhyāyī prevails.

No. 59.—पूर्वपरनित्यात्तरहाप्यादानामुनोत्तरं चलोयः । Para, i. e. a posterior rule is more powerful than an anterior ‘Purva’ rule; a Nitya (invariable) rule is more powerful than a posterior; in this way each of the following is more powerful than the preceding.

No. 60.—असिद्धं बहिरङ्गमन्तङ्गं । A Bahirāṅga rule is regarded inefficient (*i. e.* one that does not take effect) so far as an Antaraṅga rule is concerned. बह्यपेक्षं बहिरङ्गं कार्यम् अल्पापेक्षमन्तङ्गम् । An operation which expects *i. e.* depends upon many causes is called Bahirāṅga, while an operation which needs few causes is Antaraṅga.

### CHAPTER III.

#### CONJUNCTION OF LETTERS.

सन्धीयते, इति सन्धिः, कि प्रत्ययः । Sandhi, as the derivation indicates is formed from the root *dhá* ‘to join’ to which the prefix *sam* and the affix *ki* are attached. It means ‘to be joined together’ or more properly the ‘euphonic junction of final and initial letters in grammar’. It is worth noticing that “every sentence in Sanskrit is regarded as a euphonic chain, the links being syllables rather than words, and a break in the chain denotes the end of a sentence, commonly called a *viráma* or Stop. This Sandhi or euphonic coalition is

applied both to the final and initial letters of separate padas, or finished words in a sentence, and to the final letters of Dhátaus or roots and Pratipádikas or Nominal bases when combined with terminations, and affixes to form such words." There are four kinds of Sandhi (1) Ach Sandhi, the coalition of vowels, (2) Hal Sandhi, the conjunction of consonants, (3) Visarga Sandhi, the change of Visarga to *s* or *sh*; (4) Sadi Sandhi, the change of *s* to *ru*.

In this chapter, as in the subsequent ones, practical rules applying to particular examples are presented to the readers. These rules, require for the elucidation of their sense the help of Sañjha and Paribhásá rules given above.

No. 61.—इको याति (6.1.77). इकः स्याने यण् स्वादति संहितायां त्रिष्टुपैः। Let there be *yāṇ* in place of *īk*, when *akh* follows immediately (see No's 55, 12, 45, 43); सुधी + उपास्यः (God as worshipped by the sages). The present rule consists of 3 Pratyáhásas. *Achi*, the cause of the change is in the 7th case; *īk* the subject of the change is in the 6th case, and *yāṇ*, the collection of substitutes, is in the 1st case. Now, the cause of the change is exhibited in the 7th case, hence by No. 55, the change affects what closely precedes the cause, i. e. *īk*. By No. 12, a word ending in *īk*, (*i. e.*, *i*, *u*, *ṛi*, *ṭri*) but not *īk* only is to give way to the substitutes denoted by *yāṇ*. Hence *sudhī* is the recipient of the changes. Hence by No. 42, *yāṇ* comes in the room of the whole word *sudhī*. To remove this absurdity No. 45, directs that the final letter of a word ending with a form exhibited in the 6th case is affected by a change. Hence *yāṇ* takes the place of the final of *sudhī*. Now it is not known which of the 4 letters is to be substituted. In this dilemma, No. 43, gives the *flat* to use a letter bearing the closest resemblance to a primitive form in question. Hence *y* being a palatal as *z* is the likeliest substitute. Thus: सुधृष्ट् + उपास्य। Now this form gives occasion for the operation of the next rule.

No. 62.—अन्ति च (8.4.47). अतः परस्य यरोद्देशास्तो न त्वचि॥ *Yar* occurring after *akh* is optionally doubled, but not when a vowel follows. *Yar* denotes all the consonants except *ha*. Hence we have सुधृष्ट् + उपास्य। This rouses to action the next rule.

No. 63.—झलौ जग्ग फर्गा (8.4.53). Of *jhal* there is *jaś*, when *jhaś* follows. Hence the 1st *dh* is changed to *d*, dental (43). Hence we have सुदधृष्ट् + उपास्य। Again the form सुदधृष्ट् being a pada (28) the next rule applies.

No. 64.—संयोगान्तर्य लोपः (8-2-23). संयोगान्तं यत् पदं तटन्तर्य लोपः स्यात् । The final of a complete word ending in a compound consonant is elided. Hence *y* comes to be elided; but the next rule thus interposes.

No. 64 a.—यणः प्रतियेषो वाच्यः । Kátyáyana forbids the elision of the letters of *yan* at the end of a pada. Hence no elision. सुच्छुपास्य । In the same way मद्भर्तः (the foe of Madhu—Vishṇu) धाक्षः (Brahmā) लाक्षतिः (the form of *l*).

No. 64 b — यणो मयो द्वे वाच्ये *Yan* after *may* or *may* after *yan* is optionally doubled. Hence *y* too of *succhya* is doubled. Hence we get 4 forms of सुच्छुपास्य, (1) one *dh* and *y*, (2) 2 *dha's*, and *y*, (3) two *dh*'s, and 2 *y*'s, (4) 1 *dh* and two *y*'s.

No. 64 c.—नादिन्याक्रोशे पुत्रस्य (8-4-48). The final of *putra* (a son) is not doubled, when *ātini* ‘a devourer’ follows in the sense of cursing. पुत्रादिनोत्पर्मसि पाये, thou, damned art the devourer of thy son. In quarrelling Indian women still use a similar phrase, *pūtakatahi*. In stating a fact, the final is doubled. पुत्रादिनो सर्पिणी ॥ A female snake devouring her sons.

Vártika (a) तत्यरे च also when *putra* follows *putra* in a compound. पुत्रपुत्रादिनो त्पर्मसि पाये ॥ O wicked woman, thou art the devourer of thy grandson !

Vártika (b) वाहतजाधयोः । But the final of *putra* is optionally doubled before *hata* (killed) and *jogdha* (eaten) पुत्रजाधी, or पुत्रजाधी (a devourer of her own sons).

No. 64 d.—त्रिप्रभूतिषु शाकटायनस्य (8-4-50). According to Śáktáyana, the first of the three letters forming a conjunct is not doubled : as इन्द्रः. But according to Pánini it is doubled, as इन्द्र॒.

No. 64 e.—सर्वत्रशाकल्यस्य (8-4-51). According to Śákalya reduplication, is not permitted in the above cases. Ex. अक्षः (the sun) ब्रह्मा.

No. 64 f.—दीर्घादाचार्याणाम् (8-4-52). According to the Great Teacher, Pánini, a consonant is never doubled, if it comes after a long vowel:—दाच्म (a sickle), पाच्म (a vessel).

No. 64 g.—अचोरहाभ्यां द्वे (8-4-46). अचः पराभ्याम् रेफ हकाराभ्यां परस्य यरो द्वे वातः ॥ *Yar* coming after *r* and *h* after *ach* is optionally doubled.

Ex. कर्यनुभवः (communion with *Hari*, God). नह्यस्ति (There certainly exists not).

No. 64 h.—हनेयमां यमि लोपः ( 8-4-64 ). There is optionally the elision of *yam* after *hal*, when *yam* follows.

Hence आदित्यो देवताऽत्य ( Áditya is the god of this) is preferable to आदित्यो, &c.

No. 65.—एचैवायाधात्रः ( 6-1-78 ). एचः क्रमादय अव् आय आव् एसे व्युरुचि ॥ *Ay*, *av*, *áy*, *áv* are in due order used in place of the letters of *ech*, when *ach* follows. ( See No. 57 ).

Ex. हरे + ए = हरये, (to Hari). विष्णो + ए = विष्णवे (to Vishnu). नैशकः = नायकः (a leader); पाशकः = पावकः (fire).

No. 65 a.—वान्तोप्रत्यये ( 6-1-79 ). यकारादी प्रत्यये परे श्रोदीतेराव् आव् एतोस्तः ॥ *Av* and *áv* are duly substituted for *o* and *au*, when an affix with the initial *y*, follows.

Ex. गोयम् = गव्यम् ( belonging to a cow ). नोयम् = नाव्यम् (navigable). बान्धवः ( Kāñka-Rishi ).

No. 65 b.—गोर्यूते कन्तस्युपसंख्यानम्. अभ्यणरिमाणे च । In the Vedas or in measuring distance, *av* is the substitute of *go* ( a cow ) before the suffix यूति.

Ex. गव्यूतिः ( a pasture, a league ). आनेमित्रात्रस्याद्यतेर्गव्यूतिसुक्षतम्.

No. 65 c.—धातोस्त्विमित्सये च ( 6-1-80 ). When *ech* is the substitute of a verbal root on account of a suffix beginning with *y*, the *ech* is changed to *want*, *i*, *e*, *av*, *áv*, by reason of the same.

Ex. लायम् ( to be reaped ); अवश्य लायम् ( surely to be reaped ).

No. 65 d.—क्षयज्योग्याश्वाये ( 6-1-81 ). The *ekār* of the roots, कि to perish, and जि to conquer is irregularly changed to अय्, when the verbal suffix यत् implying practicability closely follows.

Ex. अयम् ( perishable ). जयम् ( conquerable ). But क्षेयं पापम् (destructible sin). क्षेयम् मनः ( controllable mind ). Here fitness is expressed.

No. 65 e.—क्रयस्तद्ये ( 6-1-82 ). The final letter of *kṛi* ( to buy or sell ) in the form *kre* is changed to *ay* before the suffix *yat* to express ' goods exposed for sale.' क्रयम् ( goods ). But क्षेयम् means ' fit to be bought ' ; as क्षेयं नोयाच्यं न चास्ति क्रयम् ( we have to buy rice, but there is none of it on sale ).

No. 66.—एकः पूर्ववरये: ( 6-1-84 ). Use a single substitute for the foregoing and the following forms in the rules that come after this. This is a heading-rule.

No 66a.—आदगुणः ( 6-1-87). अवर्णादिपरे पूर्वपरयोरेको गुणादेशः स्यात् । Ach following the letter *a*; *guṇa* is singly substituted for both. (See No. 19).

Ex. उप + इन्द्रः = उपेन्द्रः (Krishna). गङ्गा + उदकम् = गङ्गाउदकम् (the water of the Ganges). कृष्ण + कृष्णिः (the prosperity of Krishna) = कृष्णार्द्धिः (No. 44. = *guṇa* in the room of *ṛi* is followed by *r* and since *r* denotes itself and *l*. (No. 4); hence *guṇa* in place of *lṛi* is followed by *l*). तथलकारः = तथल्कारः (thy letter *lṛi*).

No. 67.—लोपः शाकत्वय (8-3-39). अवर्णपूर्वयोः पदान्तयोर्यवयोर्वाँ लोपेण्यिपरे ॥ According to Śākalya, *y* and *v*, preceded by *a* or *ā* at the end of a pada are optionally elided, when *as* follows.

Hence, चरे + इह = हरयिह (65) = चर इह (67). (O Hari, here). विष्णो + इह = विष्णयिह or विष्ण इह. Now the form *Hara iha* gives occasion for the operation of 66a; but the next rule forbids this course.

No. 68.—पूर्वत्रासिद्धम् (8-2-1). सपादसप्ताभ्यार्थी प्रतित्रिपाद्यसिद्धा-त्रिपादामि पूर्वे प्रतिपरं शास्त्रमसिद्धम् ॥ As against the 1st seven Lectures with the 1st Chapter of the 8th, the last three Chapters of the 8th Lecture are invalid (*i. e.* a rule in the last three Chapters is regarded as not to have taken effect, so far as any rule in Sapāla Saptādhyāyī is concerned), likewise a rule in the last three Chapters is invalid as against any preceding rule in the same.

Now the form इह इह is based on Rule 67 which is regarded as not to have taken effect, so far as Rule 66a is concerned. Hence, no *guṇa* can be used in *Hara iha*.

No. 69.—वृद्धिरेचि (6-1-88). आदेचि परेवृद्धिरेकादेशः स्यात् । *Vridḍhi* is the single substitute, when *ech* follows *a*. गुणापत्रादः । A contradiction of No. 66a.

Ex. कृष्ण + एकत्वम् = कृष्णोकत्वम् (oneness with Krishna). गङ्गा + ओचः = गङ्गोचः (the torrent of the Ganges). देव + ऐश्वर्यम् = देवैश्वर्यम् (the divinity of a god). कृष्ण + औत्कंठम् = कृष्णोत्कंठम् (a longing after Krishna).

No. 69a.—एत्येष्ट्यूदसु (6-1-89). *Vridḍhi*; when the verbs *eti* and *edhati* follow *a* and when the substitute *uṭh* follows it.

पुरस्तादपवाटाश्रनन्तरान् विधीन्वाप्तन्तेनोत्तरान् । An Apavāda Rule (*i. e.* a contradictory rule of the nature of an exception) debars an

intermediate general rule by virtue of priority, but not one that comes after the general rule. Hence this *Vridddhi* debars एवं परम् but not. आमाङ्गोऽच.

Ex. उप + इति = उपेति (he approaches). उप + स्थिते = उपेधते (is increases). पठ + ऋषः = प्रस्तोऽहः (to steers). The *v* of *vah* to carry in the form *vāh* (वहस्त्रपिष्ठः) is changed to *ātih* before the case affix *sas*. एजायोः किम् (why beginning with *ech*, as *edhate* &c. do?) Witness उप + इतः = उपेतः (approached); मा भवान् प्रेतिधत् (let not your honor increase).

(1) अक्षादृहिन्यासुपसंख्यानम् अक्षीर्हिणीसेना (an army).

(2) पादृद्वारोदाद्येष्येष्यु । *Vridddhi*, where *āh*, *ādha* &c. follow *pra*.

Ex. प + ऋषः = प्रस्तोऽहः (skilful; a good argument). प्रोतिः (pride). एषः = sending, desiring, looking. प्रियः (servant, &c). इष्य गते दिवादिः (ish to go *divádi*). इष्य इच्छयं तुदादिः (ish to desire, *tudádi*) and इष्य आभीत्यो क्र्यादि (ish to look to, *kryádi*). All these assume the forms एषः एष्यः by the addition of *ghāñ* and *nyat* suffixes, the former of which denotes a completed state, and the latter, the object.

(3) ऋते च तृतीया समाप्ते । Also when *rīte* follows an Instrumental case in a compound. सुखेन + ऋतः = सुखातः (affected by joy). But परमतः because *parama* is not in the Instrumental case.

(4) प्रवत्सरत कम्बलवसनार्ण दशानामणे । *Vridddhi*. अग्नशब्दादुर्गभूमो जने च । The word *rīt* means, a castle, land, and water. प + ऋणम् = प्रार्णम् (principal debt). वत्सरार्णम् (debt of a steer). कम्बलार्णम् (debt of a blanket). ऋणार्णम् (debt contracted to pay a debt). दशार्णः, दशार्णा (a country; a river).

No. 70.—उपर्गादृति धातौ (6-1-91). अवर्णान्तादुपर्गादृताकारादौ धातौ परे शुद्धिरेकादेशः स्यात् । When a verb beginning with *ri* follows an Up-sarga ending in *a*, *Vridddhi* is the single substitute.

Ex. प + ऋच्छति = प्रार्च्छति (he goes on rapidly). उपार्च्छति (he goes up to).

No. 70 a.—अन्तादिवच्च (6-1-85). योग्यमेकादेशः सपूर्वस्तान्तवत् परस्यादिवत्स्यात् । This single substitute (see No. 66) is like the final of the 1st and like the initial of the 2nd. Hence *r* in *upārchhati* being considered as final of *upa*, it is liable to be changed to *Visarga* by No. 109 *infra*; but it is otherwise ordered. अन्तवद्भावेन पदान्तरेफस्य न विसर्गः । The *r* which partakes of the nature of the final and the initial both, should not be changed to *Visarga*. These rules are here applied by

*Siddhántikaumudi.* To me they seem quite unnecessary and farfetched; because *upa* can by no means be called a *pada*, hence there is not *padanta* relation discernible for applying these rules on this occasion.

No. 70b.—वा सुप्यापिश्लेः (6-1-92) and *Vriddhi* is optionally used, when a Nominal verb beginning with *ri* comes after an *Upsarga* ending in *a*. पर्वतोर्वति, पर्वतोर्वति (he acts like a Rishi).

No. 71.—एङ्ग परच्छम (6-1-94). आदुपसर्गादेङ्गादौ धातौ परेष्ठरच्छमे कार्देशः स्यात्। A verb beginning with *en* following an *Upsarga* ending in *a*, the form of the latter vowel is the single substitute for both. प्र + एजते = प्रेजते (he trembles). उष + ओर्वति = उषोर्वति (he sprinkles).

No. 71a.—गकन्याटियु परच्छम वाच्यम् । तत्त्व देः॥ In *Sakandhu*, &c., the form of the following vowel is singly substituted in place of the *ti* of the preceding word. (See No. 20).

शक + अन्तुः = शकन्तुः (a vegetable). कर्कन्तुः (the Jujube). लाहूलीया (the handle of a plough). मातंयः (the sun). आकृतिगयोऽयम् । A list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.

No. 72.—ओमाङ्गोऽत्म (6-1-95). The following vowel is singly substituted, when *om* (a mystic name of God) or *ā* follows the letter *a*. शिवाय + ओम् नमः = शिवायै नमः (salutation to Śiva). शिव आऽहि = शिव + एहि (guna) = शिवेहि (Oh Śiva, come).

No. 73.—अकः सवर्णं दीर्घः (6-1-101). When a homogeneous vowel follows *ak*, the long homogeneous vowel is the single substitute. देत्य + अर्थः = देत्यार्थः (a foe of the demons). श्री + वृश्चिः = श्रीश्चिः (the Lord of Śrī, Vishṇu). विष्णु + उदयः = विष्णुउदयः (the rise of Vishṇu); होतु + लकारः = होतुकारः (the letter *l* of the officiating priest). The author of the *Manoramā* proposes to word the Sūtra, thus—आकोकिदीर्घः “when *ak* follows *ak* in due order, &c.”

Var. I.—ऋति सवर्णं लक्ष्या । When the short *ri* follows short *ri*, short *ri* is optionally used for both. होतुकारः or होतुकारः ।

Var. II.—लक्ष्यति सवर्णं लक्ष्या । When short *li* follows short *ri*, short *li* is optionally the single substitute. होतुकारः or होतुकारः ।

No. 74.—एङ्गः पदान्तादति (6-1-109). पदान्तादेङ्गाति परे पूर्ववर्णमेकादेशः स्यात् । Short *a* coming after the final *en* of a finished word, *en* is singly substituted for both. हरे + अव = हरेव (O Hari, go away). विष्णो + अव = विष्णोव.

No. 74a.—संच विभावा गोः (6-1-122). लोके हेते चेहन्तस्य गोरति वा प्रकृतिभावः पदान्ते । In secular and sacred writing, in both ; the original form of *go*, when it is a pada ending in *ā*, is retained, but optionally before the short *a*. गो + ग्राम् = गोग्राम् (a herd of cows) No. 74, or गोग्राम् महन्तस्य किम् 'why ending in *ā*?' Witness चित्रगु + ग्राम् = चित्रवप्यम् (*yap*; because the word ends in short *u* by reason of being neuter in the compound). पदान्ते किम् 'why, when it is a pada, &c.' Witness गो + अः = गोः (abative form; because here *go* is a crude form). अन्ये गोश्चवेभ्यः पश्चां गोश्याः 'other than cattle and horses.'

No. 74b.—पशु स्फोटयनम् (6-1-123). According to *Sphoṭayana*; *avañ* is the substitute of *go*, being a pada in its original form ; when a vowel follows. The substitute is optional. गवायम् (a herd of cows). *Avañ* by No. 46 is used in place of the final of a word. ( Long *a* by No. 73.). गवीटनम् (echo). गवीटनम् (vrid.) = fodder for cattle.

व्यवस्थितिभाष्या गवादः । ( By grammatical attraction, i. e. an optional operation is sometimes extended to some appropriate example). गो + अचः = गवादः ( bull's eye ).

No. 74c.—इन्द्रे च (6-1-124). गोरवह् स्वार्दिन्द्रे । Invariably the same before Indra. गविन्द्रः (Krishna, Lord of cows).

अथ प्रकृति भाषः । Now, Original Forms are directed to be retained.

No. 75.—मूतपरद्वा अविनित्यम् (6-1-125). Prolated (No. 5) and Excepted (Nos. 29—36) vowels invariably remain constant, i. e. unchanged.

एष कृष्ण उ अच गोरवरति (come Krishna !!! the cow is grazing here). हरि एते 'these two Haris.'

No. 76.—इकोऽसद्यौ शाकत्यस्य हृत्यग्नः (6-1-127). The final *it* of a pada is optionally retained and shortened, when a heterogeneous vowel follows.—*Śākalya*.

चक्री + अच = चक्रिअच or चक्रपत्र (Chakriṇ, i. e. the discus-armed Vishnu here). Here by force of option, *yap* too has taken place.

पटान्ता इति किम् ( why the final, &c.? ) Witness गौरी (the two goddesses *Gaurī*). Here the option does not apply; because *Gaurī* is a crude form before the dual case affix *au* (ओ).

No. 77.—ऋत्यकः (6-1-128) *Ak* is in the same way dealt with when short *ri* follows. ब्राह्म + ऋषिः = ब्रह्मर्षिः = ब्रह्मर्षिः (a Bráhman sage). *Ar Guṇa* is optionally used here; (See Nos. 66 a; 44). Cp. मर्हिः; देवर्षिः। But आ + ऋच्चतु becomes आर्चत् (he was going). *Vridḍhi* is used, because the prefix *a* is not a *pada*. The vowel remains constant even in a compound; as सप्त ऋषीणाम्, सप्तर्षीणाम् (of the 7 Rishis).

No. 78.—वाक्यस्य टे: मृत उदातः (8-2-82). This is a heading rule. The *ti* or the final syllable of a sentence is prolated, and acutely accented in the following.

No. 78 a.—प्रत्यभिवादेशुद्दे (8-2-83). In returning the salutation of one who is not a *súdra*. देवदत्तोऽहम्—मे आयुष्मानेषि देवदत्तः। (O, long live thou, Devadatta!!!). त्वयां न। But not in greeting back a female. मे आयुष्मती भव गार्गि (be thou of long life, O Gárgi!). मे राजन् चिशांवेति वाचायम्. The word *bho*, (O), the name of a royal personage, the name of a *vīś* (an agriculturist), all *vieso* are subject to the above changes, but by option. आयुष्मानेषि मोऽ (O, be thou long-lived!!!) आयुष्मानेषीन्द्रवर्मनः (Indravarmaan, be thou of long life).

N. B.—The vowel is prolated, only when one's name or family name is used at the end of a sentence in greeting back.

No. 78 b.—दूराचूते च (8-2-84). In calling to a person from a distance. सकूनं पिपदवदत्तः (O Devadatta, drink *sakī*).

No. 78 c.—हे हे पयोगे हैहयोः (8-2-85). *Hai* and *he* when used in calling are likewise prolated हैऽ राम, राम हैऽ (Ráma, Hō!!!).

No. 78 d.—गुरोरवसेऽनन्त्यस्याये क्षेत्रस्य पाचाम् (8-2-86). All the long vowels of a sentence used in calling save *ri* are optionally and one by one prolated in the opinion of the eastern grammarians. देवदत्तः, देवदत्तः, देवदत्तः. Why अवृतः? Because, कृष्णः. Here the *ri* is not prolated.

No. 79.—अभृतवर्पणस्यते (6-1-129). A prolated vowel becomes unprolated before the non-vedic *iti*. Hence coalition takes place. सुश्लोकेति शृतिः, सुश्लोकेति (Guṇa).

No. 80.—ईऽचाक्रवर्मणस्य (6-1-130). The prolated *i* (according to Chákravarmaṇa), becomes unprolated before a vowel. The expression, "according to Chákravarmaṇa" denotes optionality. चिनुहीत इति or चिनुहीति (73). "Construct an altar,—do this."

इति हेतुप्रकरण प्रकाशाति समाप्तिः—*Amarkosh*. The word *iti* denotes (1) a logical reason, (2) kind or detail, (3) celebrity, (4) quotation, end or *etcetera*.

रामो दंतीति रावणः पलायते (Ráma attacks and Rávana flees). इति पाणिनिः: The word Páṇini is celebrated in the world. इत्युत्त्वा (having said so).

No. 81.—मय उत्रो वो था (8-3-33). *V* is optionally the substitute of *uñ* coming after *may* and before *ach*.

किमु उत्तम् or किम्बुत्तम् (what did you say?).

No. 82.—अणो प्रगद्यास्यानुनासिकः (8-4-57). A nasal vowel is optionally the substitute of the variable *añ*, when a pause follows.

Hence दधि or दर्धि (curd).

No. 83.—अव्यक्तानुकरणस्यात इतौ (6-1-98). When *it* follows an imitative sound ending with *at*, the latter vowel is singly substituted.

पटत + इति = पटिति (the sound *pat*—&c.). Here the following *i* is singly used for the *it* of the preceding word and itself. एकाचो न ॥ अदिति । But not in the case of a monovocal sound.

No. 83 a.—तत्त्वं परमामेडितम् (8-1-2). The 2nd of a reduplicated sound is called ámredita.

No. 84.—नामेडितस्यान्तस्य तु था (6 1-90). The Rule 83 does not apply to an ámredita; but the latter form is optionally substituted both for itself and the final *ta* of the preceding word. पटत् पटत् इति पटत् पटेति or पटत्पटदिति (No. 87.)

#### CHAPTER IV.

##### HAL SANDHI OR THE CONJUNCTION OF CONSONANTS.

No. 85.—स्तोः श्चुना श्चुः: (8-4-40). सकारतवर्गयोः: श्वकारचर्वर्गायां योगे श्वकारचर्वर्गोः स्तः । Of *sakára* and *tu* (*i. e.* *ta* *tha*, &c.) coming in contact with *śakára* and *chu* (*i. e.* *cha*, *chha*, &c.) there are *śakára* and *chu*. In other words *s* is changed to *ś* and *tu* to *chu*.

रामस् + श्वेते = रामश्वेते 'Ráma sleeps.' रामस् + चिनोति = रामचित्त-नोति 'Ráma gathers.' सत् + चित् = सच्चित् 'Pure intelligence.' शर्विन् + जय = शार्विज्जय 'Vishnu, be thou victorious.'

No. 85 a.—शात् (8-4-44). शात् परस्योत्तं न । What is said, does not apply, when a dental comes after *śakára*. विश्वनः = विश्वः (lustre). प्रश्नः (a question).

No. 86.—ष्टुना ष्टुः: (8-4-41). स्तोः ष्टुना योगे ष्टुः: । Of *s* and *tu*, there are *sh* and *tu*, whom they come in contact, with *sh* and *tu*.

Ex. रामस + पदः = रामपदः 'Ráma, the 6th.' रामस + टीकते = रामपटीकते 'Ráma goes.' पेषता = पेष्टा 'a grader.' तद + टोका = तटीका (92) 'a comment on that.' चक्रिन् + ढोकसे = चक्रिहृष्टोकसे 'O Vishnu, thou goest.'

No. 86a.—न पटान्नाद्वारनाम् (8-4-42). But not when *tu* being final in a pada, precedes, *nám* being excepted.

Ex. षट् सन्तः 'six good.' षडते = षट्टे (92). पटान्नात् किम् 'why final?' षट्टे = षट्टे 'he praises.' Here the change takes place. एतः किम् 'why *tu*?' सर्पिष्टम् 'best butter.' Because *sh* does not come within the exception.

No. 86 b.—आनाद्वितिनगरोणामिति वाच्यम् : The cerebral change is stated of *nám*, *navati* and *nagari*. षट्नाम् = परगाम् 'of six.' षण्णवितः 'ninety six.' बाणार्थः 'six cities' (*d* - *n*; No. 88.).

No. 86 c.—सेः षि (8-4-93). No cerebral change, when *sh* follows *tu*. सुन्धष्टः 'being the sixth.'

No. 87.—झलं जयोन्ते (8-2-39). पदान्ते फलं जगः स्युः : At the end of a pada, *jhal* is changed to *jas*. वारीशः (वाक्षर्द्धः) 'Lord of Speech.'

No. 88.—यरोऽनुनासिकेऽनुनासिको वा (8-4-45). यरः पटान्नस्य : Of *yar*, final in a pada, there is optionally a nasal when a nasal follows.

एतद्मुरारिः or एतन्मुरारिः 'that Vishnu.' प्रत्यये भाषायां नित्यम् : Invariably before a nasal suffix in secular language. तत् + मात्रम् = तन्मात्रम् 'merely that.' चित् + मयम् = चिन्मयम् 'intellectual.'

No. 89.—तोर्लिं (8-4-60) परस्वर्याः : When *l* follows *tu*, a letter homogeneous with *l* is used for *tu*. (See No. 10).

Ex. तत् + लयः = तल्लयः 'its destruction.' विद्वान् + लिखति = विद्वान् लिखति 'the learned man writes.'

No. 90.—उठः स्थास्तम्भोः पूर्वच्य (8-4-61).. When *sthá* and *stambha* come after *ud*, a letter homogeneous with the prior (i. e. *d*) is used of *sthá* and *stambha*. (See Nos. 56, 47).

स्थानेन द्वितीयाः : Hence *tha* is used for *s*, उद्धयानम्.

No. 91.—झरो झरि सवर्णः (8-4-65). *Jhar* coming after *hal* and before *jhar* is optionally elided. Hence उद्धयानम्.

No. 92.—खरि च (8-4-55). खरि परे झलं चरः स्युः : Use *char* in the room of *jhal* before *khar*. Hence, उत्थानम् 'uprising.' Like-

wise उत्तमनम् 'upholding.' *N. B.*—It should be remembered that as laid down by No. 68, 'खरिच' does not recognise the existence of No. 91, nor that of No. 90. Hence, it operates 1st; then No. 90 and lastly No. 91. The next thing worth noting is that the optional form of the word is उत्थानम् where the 1st *th* can not be altered to *t* by 'खरिच' which does not admit its existence. उत्थाता 'an upriser'; उत्थातुम् 'to rise up.' उत्थातयम् 'let one rise up.'

No. 93.—भयो होन्यतरस्याम् (8-4-62). भयः परस्य नस्य वा पूर्वस्वर्णः। *H* coming after *jhay* is changed optionally to what is homogeneous with the prior.

( एकारेण चतुर्थाः ). बाग + हरिः = बाग्हरिः 'a lion in discourse' or बागहरिः। बाधसति 'Sarasvati, the goddess of speech, laughs' = बाग्धसति॥ बालिद्वं हसति or ढसति 'the dog-licker laughs.'

No. 94.—शब्दोऽटि (8-4-63). भयः परस्य शस्य क्वो बाटि. In the room of *s* coming after *jhay*, there is optionally *chh*, when *at* follows.

तद्विषयः optionally becomes तद्विक्षिः; then by Nos. 85 and 92, becomes तच्छिवः। The other form is तच्छिवः (85—92). छत्वमसीति वाच्यम्। Not only *at*, but also *am* coming after causes the change. तच्छुकेन 'by that couplet' where the 'l' after *i* is of *am* group.

No. 95.—मोऽनुस्वारः (8-3-23). मान्तस्य पदस्यानुस्वारो हृलि। Anusvāra is the substitute of (the final *m* of) a pada ending with *m* before a consonant. ( अलोऽन्तस्य ). हरिम्बन्ते = हर्दिं खन्ते 'I salute Hari.'

No. 96.—नवचापटान्तस्य भौनि (8-3-24). नस्य मस्य चापटान्तस्य भूत्युस्वारः स्यात्। The *n* and *m*, being not final in a pada are changed to Anusvāra when *jhal* follows.

यशान् सि = यशांसि 'glories.' आक्रमन्ते 'he will subdue.'

No. 97.—अनुस्वारस्य ययि परस्वर्णः (8-4-58). When *yay* follows, change Anusvāra to a letter homogeneous with *yay*.

शान्तः = शान्तः 'quiet.' लूपिठः 'blunted.' गुम्फः 'strung together.'

No. 98.—वा पठन्तस्य (8-4-59). But the change is optional in the case of Anusvāra final in a pada. Hence त्वं करोवि or त्वं करोवि 'thou doest.'

No. 99.—मो राजि समः क्वो (8-3-25). The *m* of *sam* is changed to *m* only, when *rāj* ending in the affix *kvip* follows: समाद् 'a great king.' But संयत् 'checking.' किराद् 'a little king.'

No. 99 a.—हं मरे वा (8-3-26). When *h* followed by *m* comes after *m*, let *m* be optionally changed to *n*. किम् चूलयति or किं चूलयति 'what does he cause to shake ?'

यवनपरे यवना वा : *M* is optionally changed to *y*, *v*, *l*, when, *y*, *v*, *l*, come after *h*, the succeeding letter. कियँ द्यः 'what about yesterday ?' किं द्यः : किंचूलयति or किं चूलयति 'what does he cause to shake ?' किंचूलदयति 'what gladdens ?' • this is the sign of nasality.

No. 100.—नपरे नः (8-3-27). The preceding *m* is optionally changed to *n*, when *h* followed by the letter *n*, comes after.

किम् हुते किं हुते (95) or किन् हुते 'what withholds ?'

No. 101.—इयोः कुक् टुक् शरि (8-3-28). *Kuk* and *tuk* are optionally the augments of *u* and *η*, when *śar* follows. (See Nos 57, 39).

प्राह् षष्ठः or प्र हृष्टः (first, sixth). सुगण्य षष्ठः or सुगण्यद् षष्ठः (the 6th good reckoner). चेपित्रितीयाः शरियेऽक्लर सादेरिति वाच्यम् । According to *Paushkarsādi* Grammarian, the 2nd letters are used in place of *chay*. Hence प्राह्ष्य षष्ठः, सुगण्यद् षष्ठः ।

No. 102.—दःसि धुट् (8-3-29). *Dhuṭ* is optionally the augment of the dental *s* coming after the cerebral *d*.

पद् सन्तः = पदसन्तः or पदध् सन्तः which becomes पदत्सन्तः by No. 92. The *t* of *dhuṭ* is elided by Nos. 2 and 2a, and *u* by Nos. 4 and 2a.

No. 103.—नश्च (8-3-30). It is likewise the optional augment of *s* coming after *n*. सन् सः or सन्त् सः (he being).

No. 104.—शितुक् (8-3-31). *Tuk* is optionally the augment of *n* final in a pada, when *ś* follows.

सन् शम्भुः = सञ्ज् शम्भुः (85). (With *tuk*). सन्तशम्भुः = सन्तक्षम्भुः (94) = सञ्ज् शम्भुः (85). When the palatal *ś* is not changed to *chha*, we have सञ्ज् शम्भुः (85) and when *ch* is elided by 91, we have सञ्ज् छम्भुः । Hence there are 4 forms. \*

No. 105.—हमोऽहस्याटचि हस्य नित्यम् (8-3-32). *Nam* is invariably the augment of the vowel that follows a pada ending with *nam* preceded by a short vowel. प्रत्यह + आत्मा = प्रत्यहात्मा (soul evidently existent). सुगण्य + विश्वः = सुगण्योऽविश्वः (Lord of good reckoners). सन् + अच्युतः = सच्युतः (the existing Vishnu).

No. 106.—समः सुटि ( 8.3.5 ). समेऽः सुटि । *Ru* is the substitute of *sam* ( a particle ), when *sut* augment follows.

Ex. सम + सुट + कर्ता = सुट + सुट + कर्ता । By No. 45 *m* is changed to *ru* of which the *u* is elided by No. 4 and 2a. Hence सरस् कर्ता. The *t* and *u* are likewise elided by ( 2, 2a and 4 ).

No. 107.—अन्नानुनासिकः पूर्वस्य तु वा ( 8.3.2 ). Here where *ru* is substituted, the nasal form is optionally the substitute of what precedes *ru*. Hence सर् in 106 becomes संट्.

No. 108.—अनुनासिकात्परोनुस्वारः ( 8.3.2 ). When the nasal form is not used ( by reason of the optionality of the case ) *Anusvára* is the augment after what precedes *ru*. Hence we have संट् again.

No. 109.—खरवदानयेऽर्थिसंज्ञीयः ( 8.3.15 ). *Visarga* is the substitute of *r* final in a pada, when *khar* follows, or a pause. Hence, *r* in the above example is changed to silent *h*. Again, this *Visarga* is apt to be changed to *s* by 120, or to be retained as *Visarga* by 122. To settle these differences, *Vartikukára* says सम्पूर्णानां सो वक्त्व्यः । *S* is the invariable substitute of *sam*, *pum* and *kán* ( i. e. of *Visarga* by 120 ). Thus चत्स्कर्ता, संस्कर्ता, ‘one who completes.’ This word assumes 108 different forms by the application of other rules.

No. 110.—एमः खयम् परे ( 8.3.6 ). *Ru* is the substitute of *pum*, when *khay* followed by *am* comes after it.

पुंस्केकिलः, पुंस्केकिलः ‘a male cuckoo’. पुंस्युत्र or पुंस्युत्र ‘a male child.’

No. 111.—नगङ्गवप्रशान् ( 8.3.7 ). अम् परे छवि नान्तस्य पदस्य इः । *Ru* is the substitute of a pada ending in *n*; but not of *prásán*, when *chhav* coming before *am*, follows it. By Maxim. 45, *ru* takes the place of the final *n*.

शाह्विनदिन्दिन्य = शाह्विनदिन्दिन्य or शाह्विनदिन्दिन्य ‘O Vishnu, cut.’ Here, 1st *n* is changed to *ru*; then the *r* to *Visarga* by 109; then *Visarga* to *s* by 120; and finally *s* to *ś* palatal by 85. In the transition from *n* to *ru*, the vowel preceding *n* was modified into a nasal, or was augmented by *Anusvára*. चक्रिन् + चायस्य = चक्रिस्वायस्य, चक्रिस्वायस्य ‘O disarmed! preserve.’ Why ‘not of *prásán*?’ Witness प्रशान् तनोति, the quiet man extends. Why “of a pada?” Witness कृत्ति ‘he kills.’ Here *han* is not a pada.

No. 112.—नृनपे (8-3-10). नृनित्यत्य रुद्धापे । Of *nrin*, there is optionally the substitute *ru*, when the letter *p* follows. Hence, नृ रु पाहि or नृ रु पाहि । Again, the next rule applies.

No. 113.—कुष्ठोः नृ नृ पाहि (8-3-37). Jihvámúllya and Upadhmanya are optionally the substitutes of *Visarga* coming before *ku* or *pu* class. The word *cha* denotes the optionality of *Visarga*. The *ru* of 112 is changed to *Visarga* by 109; and the *Visarga* is again exhibited in the form of Jihvámúllya and Upadhmanya, or retains its own form. Thus, नृ नृ पाहि, नृ नृ पाहि, नृः पाहि नृ नृ पाहि (preserve thou 'nen'). कः करोति, कः करोति 'who does.' This rule is the contradiction of विस्तर्जनीयस्य सः, but not of शर्परेविस्तर्जनीयः । येन नामाम्बुद्धे विधिराभ्यते स तत्य वाखको भवति । A contradictory rule begins in the face of the operation of another rule debars that rule, but not that which follows the contradicted.

No. 114.—कानाम्बेदिते (8-3-32). The *n* of *kán* is changed to *ru* before the *ámredita* of it. (See 83a.)

Hence, कान् कान् = कांस्कान् or कांस्कान् (समुक्ता०) (to whom, to whom) ?

No. 115.—कस्काटिषु च (8-3-48). But the *Visarga* of *kaskádi*, set is changed to the cerebral *sh*, when *in* precedes, and to the dental, when it does not. This is an Apaváda of No. 113. कस्कः 'who, who?' कैतस्कुतः 'wherefore, where.' संपिञ्जुणिहका 'a pitcher for ghee' धनुष्कायात्तः (the cranium-like part of a bow or the bow and skull of Siva). आकृति गणोऽयम्.

No. 116.—संक्षितायाम् (6-1-72). 'क्ले च (6-1-73). 'हृस्वत्य क्ले परे तुगायमः स्यात् संक्षितायाम् । *Tuk* is the augment of a short vowel, when *chha* follows it. (See No. 39).

शिवकाया = शिवक्षाया (the shadow of Siva) apply Nos. 87, 85, 92. स्वक्षाया (one's own shadow).

No. 117.—प्राक्षमाङ्गोऽच (6-1-74). *Tuk* is also the augment of *áñ* and *mán* coming before *chha*. आक्षादयति 'he covers.' माङ्गदत् 'may he not cut.'

No. 118.—टीर्घ्यात् (6-1-75). *Tuk*, the augment of a long vowel too before *chha*. चेष्टियते 'it is cut again and again.'

No. 119.—पदान्ताद् वा (6-1-76). *Tuk* is optionally the augment of a long vowel being last in a pada, when *chha* follows. लक्ष्मीक्षाया 'the shadow of fortune;' लक्ष्मीक्षाया.

## CHAPTER V.

## VISARGA SANDHI OR THE CHANGES OF VISARGA.

No. 120.—विसर्जनीयस्य सः (8-4-34). In the room of *Visarga*, *s* is used, when a hard consonant of the *khar* group follows

विष्णुः नाता = विष्णुस्ताता 'Vishṇu, the preserver.'

No. 121.—शर्पे विसर्जनीयः (8-3-35). When *khar* coming before *śar*, follows *Visarga*, *Visarga* is the substitute of *Visarga*, i. e. it is retained. कः त्सः: 'what reptile or what handle of a sword?'

No. 122.—वा शरि (8-3-36). When *śar* follows, *Visarga* is optionally retained. हरिः शते or हरिश्चते (85) Hari sleeps.

Vártika. खर परे शरि वा विसर्जनेपि वत्त्वः । *Visarga* is optionally elided, when *śar* with *khar*, coming after it, follows.

रामस्थाता 'Ráma, the stationary or the preserver.' हरिस्कृति 'Hari shines or trembles.' The alternative forms are रामः स्थाता, रामस्थाता, हरिः स्कृति, &c.

No. 123.—सो पदादा (8-3-38). विसर्जनीयस्य सः स्थादपदाद्येः कुचोः परयोः । *Visarga* is changed to the dental *s* before *ku* and *pu* (letters of these classes), when these begin what is not a *pada*.

Vártika. पाशकल्पकाम्येविति वाच्यम् । It should be stated that the rule takes effect, when *páśa*, &c. follows. पाष्येवाशेष (5-3-47). *Páśa* denotes contempt or deterioration: as पाषस्याशेष 'bad milk.'

ईषदसमाप्तौ कल्पदेश्यदेशीयरः । These three *kalpa*, &c. denote a slight imperfection. यशस्तत्प्रयम् 'something inferior to glory.' क, अन्ताते कृत्स्तिं वा इते 'ka in the sense of unknown, contemptible, or like.' यशस्कम् 'something like glory.' These three are *Taddhit* suffixes, while *kamyach* is verbal, and denotes 'to desire for one's own sake.'

यशस्काम्यति 'he desires glory for his own sake.'

Vártika (2) अनव्ययस्य । An indeclinable is excepted from the operation of this rule.

प्रातः कल्पम् 'a little before the dawn of morning.'

Vártika (3) काम्येवेरेवेति वाच्यम् । In the case of *kamyach* the *Visarga* of *ru* only is changed to *s*. Hence not here. मीः काम्यति 'the goddess of speech desires.'

No. 124.—इणः षः (8-3-39). Coming after *in* and before *ku* and *pu* class-letters, with the limitation of No. 123, *Visarga* is changed to the cerebral *sh*.

Ex. सर्विष्वाशम् 'deteriorated *ghi*.' सर्विष्कल्पम् 'something like *ghi*.' सर्विष्कम् सर्विष्काम्यति, &c. 2 7 3 6 3

No. 125.—नमस्तुरसोर्गत्येः (8-3-40). Dental *s* is the substitute of the *Visarga* of *namas* and *puras*, called *gati*, when *ku* and *pu* follow. (See No. 25 a).

*Namas* 'salutation' is optionally *gati*, when prefixed to *kriñ* 'to do,' because it belongs to *sakshat* set of words, which are optionally named *gati* (साक्षात्प्रभूतीनि च, 1-4-74). Thus नमः करोति or नमस्करोति 'he salutes.' *Puras* is always *gati*, पुरस्करोति 'he leads, respects, &c.'

No. 126.—द्विदुष्यत्य चाऽपत्ययस्य (8-3-41). *Sh* is the substitute of a *Visarga* that is not a modified form of a suffix and that belongs to a word with the penultimate *i* or *u* (both being short), when *ku* or *pu* follows.

निष्ट्रात्यूहम् (without an obstacle). आविष्कतम् 'published.' दुष्कतम् (badly done). दुष्योतम् 'hardly drunk.' पादुष्कतम् 'made visible.' चतुष्कपालम् 'a set of 4 cups.' Why 'that...a suffix'? Because आग्नः करोति 'fire makes,' the *Visarga* is the nom. sing. suffix (*su*).

Vár.—पुम्हुसोः प्रसिद्धे 'pum and muhus are excepted.'

Ex. मुहुः कामा 'desiring again and again.' पुस्कामा 'a woman wishing for a lover.' N. B.—The *shatva* substitute can not be used in the example, मातुः कृपा 'kindness of mother'; because all such forms except भासुष्वत्र are excluded from the *Kaskadi* list.

No. 127.—तिरसोन्यतरस्याम् (8-3-42). *S* is optionally the substitute of *tiras* before *ku* or *pu*. तिरः कर्ता or तिरस्कर्ता 'one who contemns, or conceals.'

No. 128.—द्वित्तिष्वत्तुरेति कस्त्वोच्चे (8-3-43). *Sh* (cerebral) is the optional substitute of *dvis* (twice), *tris* (thrice) and *chatur* (four times) in the sense of the *Kritvasuch* suffix, when *ku* or *pu* follows. This Śūtra has been made the subject of great discussion as regards the use of *chatur*. द्विः करोति or द्विष्करोति 'he makes twice.' Likewise चिः करोति, &c.

No. 129.—**दृष्टेः सामयं** (8-3-44). *Sh* (cerebral) is the optional substitute of the *Visarga* of words ending in *is* or *us*, when ability is expressed.

Ex. सर्विकरोति 'he makes *ghi*.' धनुष्करोति 'he makes a bow.' सामयं किम् 'why to denote ability.' Witness, तिष्ठतु सर्विः, पिबत्वमुद्दकम् 'let *ghi* remain, drink thou water.'

No. 130.—**नित्यं समाप्तेऽनुत्तरपदस्य** (8-3-45). *Sh* is invariably the substitute of the *Visarga* of what ends with *is* or *us*, when *ku* or *pu* follows; provided that the *Visarga* does not occur in a subsequent pada of a compound.

सर्विकृषिडका 'a pitcher for *ghee*' धनुष्कृषिलम्। Why "अनुत्तरपदस्य!" Witness, परम सर्विः कृषिडका 'a large pitcher of *ghee*.'

No. 131.—**अतः कक्षमिकंसकुम्भात्रकुशाकर्णीज्ज न व्ययस्य** (8-3-46). Dental *s* is always the substitute of *Visarga* coming after the short *a*, when *karoti*, &c. follow; provided that the *Visarga* does not occur in a subsequent pada of a compound, nor in an indeclinable.

Ex. अयस्कारः 'a blacksmith.' अयस्कामः 'one who desires iron.' अयस्कंसुः 'an iron goblet.' अयस्कुम्भ 'an iron jar.' अयस्यात्रम् 'an iron pot.' अयस्कुशा 'a rope partly of iron, and partly of Kuśá grass.' अयस्कर्णी 'Fem. what has iron ears.' अतः किम् "why after the short *a*?" गीः काम 'a speech maker.' अनव्ययस्य किम्? स्यः कामः "who desires Svar or Heaven."

No. 132.—**अधः शिरसि पदे** (8-3-47). Of the *Visarga* of these two *s* is the substitute, when the word pada follows.

अधस्यदम् 'under foot.' शिरस्यदम् 'with feet pointing upwards; head and foot.'

No. 133.—**सच्चन्तो रुः** (8-2-66). पटान्तस्य सत्यं सञ्जयश्च रुः स्यात् 'Ru is the substitute of *s* final in a pada, and of *sajush*'

लभत्वापवादः 'a contradiction of No. 87.'

No. 134.—**अतो रोरमुताद्युते** (6-1-113). अप्युतादतः परस्परोऽः स्यात् दमुतेति। *U* is the substitute of *ru* coming after an unprolated *at*, and before the same. This is an *Apváda* of *bho*, *bhago*, &c.

Ex. शिवम् (*s* = *sup*) अर्थः = शिवः अर्थः = शिव + उपर्यः = शिवोऽर्थः (guṇa) = शिवोऽर्थः (No. 74) = Śiva to be worshipped.

No. 135.—हशि च ( 6-1-114 ). The same, when *haś* ( a soft consonant ) follows. शिवर् + वन्द्यः = शवेऽवन्द्यः ( Śiva to be worshipped ).

No. 136.—भोभगोऽधोऽपूर्वस्य योःशि ( 8-3-17 ). *Y* is the substitute of *ru*, preceded by *bho*, *bhago*, &c., when *aś* follows. देवास् इह = देवारु इह = देवाय इह or देवाइह ( 67 ). भोभगोऽस् &c. are interjections of irregular formation ending in *s*. सेषां रोर्यत्वे करते । When *y* has been substituted for the *ru* of them, the next rule applies.

No. 137.—व्यालंघुप्रयत्नतः शाक्तापनस्य ( 8-3-18 ). According to Śākalyāṇī, the final *v* or *y* of a pada is changed to slightly articulated *u* or *y*, when *aś* follows. ( But according to Śākalyā they are elided, No. 67 ).

No. 138.—ओतो गार्यस्य ( 8-3-20 ). The final *y* of a pada coming after *o*, and not being slightly articulated is always dropped. ( This is said in deference to the opinion of Gārgya. भोच्युतं 'O God.' लघुप्रयत्नते 'when it is slightly articulated,' भोच्युतं )

No. 139.—उज्जि च पदे ( 8-3-21 ). The final *v* and *y* of a pada, coming after the letter *a*, is elided, when *uñ* in the capacity of a pada follows. उ is used in these senses. ( 1 ) छोतो, ( angry speech ). अनुकम्यायाम् 'compassion.' नियोगे appointing to some office. सम्बन्धे 'relation' and पाठपूरणे 'to complete a verse.'

स उ एकान्तिः । Here the final *y* of *sah* reduced to the form *say* is elided before *uñ*. But तन्त्रयुतम् 'woven in a loom.' Because *utam* is past part. of उत्त.

No. 140.—हलि सर्वेषाम् ( 8-3-22 ). भोभगोऽधोऽपूर्वस्य यस्य लोपः स्थाच्छिः । Let *y* coming after *bho*, *bhago*, *agho*, and the letter *a*, be elided before a consonant in the opinion of all. भो देवाः 'O Gods.' भगो नमस्ते 'O salutation to thee.' आयो यहि 'O! go.'

No. 141.—रोऽसुषि ( 8-2-69 ). अहो रेफादेशो न तु सुषि । रोरयवादः ॥ *R* is the substitute of the word *ahān*, but not when *ahān* is followed by a case-affix.

अहम् + अहः = अहरहः 'day by day.' अहर गणः 'a class of days.' असुषि किम् अहोऽस्याम् 'by two days.' Here *ahān* is followed by the case affix *bhyām*.

No. 142.—रो रि ( 8-3-14 ). *R*, when followed by *r*, is elided.

No. 143—द्वलोपे पूर्वस्य दीर्घाःः ( 6-3-111 ). When *dha* or *r* causing elision of a preceding *dha* or *r*, follows, *aŋ* (preceding the elision) is lengthened. Hence, पुनर रमेत = पुना रमेत 'he sports again.' हरिर् + रस्यः = हरीरस्यः 'Hari is glorious.'

शम्भुराजते 'Śiva is resplendent.' अणः किम् 'why *aŋ?*' Witness तुः 'destroyed.' उः 'raised.'

मनसु रथ इत्यत्र इत्ये कते हुग्नि चेत्युत्त्वे रोटीति सोपे च प्राप्ते । Here No. 135 directs the substitution of *u* for the *ru* which takes the place of the final of *manas* by 133, and No. 142 pleads for the elision of *ru*, i. e. *r*. At this juncture Paribhāshā No. 58 decides that a subsequent rule in the order of the *Aṣṭādhyāyī* shall take effect. Hence, since No. 142 is the 14th aphorism of Chapter 3, Lecture 8 and No. 135<sup>o</sup> is the 114th aphorism of Chapter 1, Lecture 6, No. 142 should take effect. But No. 68 which divides *Aṣṭādhyāyī* into two portions, the former and the latter, declares that a rule in the latter shall have no existence in the eye of one occurring in the former. Hence No. 135 in utter oblivion of No. 142, substitutes *u*. Thus we get मनोरथः (*guṇa*). *Manoratha* means 'a cherished wish.'

No. 144.—एतत्तदेः सुलोपाइकोरनज् समासे हृति ( 6-1-132 ). The *su* (a case-affix) of the pronominals, *etad* and *tud* is elided before a consonant; provided that they do not contain the augment *k*, nor form part of a compound marked by the privative particle *nañ*.

Ex. एषः विष्णुः; that Vishṇu = एषविष्णुः (*eshah* Nom. Sin. of *etad*). स शम्भः; (that Śiva). अकोः किम् 'why without the augment *k*.' Witness एषको रुदः 'that Śiva.' अनज् समासे किम्? Witness असचिन्द्रः 'not that Śiva.' Because the compound is of negative force, we should make use of No. 85. हृति किम् 'why before a consonant?' शरोऽन्नं 'he being here.' (Nos. 133, 134 and 74.).

No. 144a.—संश्लिष्टि सोपे चेत् पादपूरणम् ( 6-1-134 ). The *su* of *sas* is elided, before a vowel provided that the elision alone serves to complete the verse. सेष दाशरथी रामः 'that Rāma, the son of *Dasaratha*'.

## CHAPTER VI.

### DECLINATION OF NOUNS AND PRONOUNS.

( Preliminary remarks and Definitions ).

Should one ask, 'how many kinds of nouns are there in Sanskrit, it would be answered thus:—नाम च धातुजनाह व्याकरणे निरस्ते शक्तय च तोकम् ॥ नैगमकङ्गि भवेद्विंशु सुसाधु ॥ महाऽ अ० ३ । पा० सू० १ ।

In *Nirukta*, one of the six *Vedāngas* composed by Yāska, every noun is said to be formed from a verb, in Grammar, the son of Śākata i. e. Śākatāyana calls nouns as derivations from verbs; but in *Nigama*, they are most appropriately termed *rudhi*, conventional too. Hence nouns are divided into two great classes. *Yaugika* and *Yoga-rudhi*, so far as their etymology is concerned; and into 3 classes; when words of popular acceptation are also taken into account. Nouns are called *Yaugika* when they retain their etymological significance i. e. when both the stem and the suffix carry their proper sense. *Yoga-rudhis* are those, which possess their etymological sense and have a secondary meaning too. *Rudhis* are those which have lost their etymological import and bear a conventional sense only.

Examples of *Yaugika* words—अर्ता (अ + रुच) = doer. हर्ता (ह + रुच) = usurper. दाता = giver.

Examples of *Yoga-rudhi*—पक्षजः (पक्षेनातः) a lotus; सहेदर 'a brother.' दामोदरः &c. Cp the English word Parasol,

Examples of *Rudhi*—खट्टा 'a bed.' माला 'a garland, &c.'

In Sanskrit nouns are inflected by adding to the end of the crude form. Sanskrit uses inflections to distinguish—(1) Three Numbers: the Singular, the Dual and the Plural. (2) Six or seven Cases: Nominative, Accusative, &c. (3) Three Genders: Masculine, Feminine, Neuter. Nouns are either Substantive or Adjective. Substantives have inflections of number and case, but are chiefly each of one gender only. Adjectives have inflections of number, case and gender.

No. 145.—अर्थवदथतुरपत्यः प्रतिपादिकम् (1-2-45). Any significant form of word, not being a verbal root, an affix, or what ends with an affix, is called *Pratipādikā*, i. e. a crude form of word.

अभिधेयवस्थनोर्थश्वद्विति । The literal power, or sense of a word is called *arthā*. तत्त्वाभिधेयं चतुर्धा, ज्ञातिगुणक्रिया द्रव्यमेदनः । It is of 4 kinds, the power of expressing a genus, quality, action and substance; as, गोः 'a cow,' शुकः 'white,' पाचकः 'a cooker,' दित्यः 'a wooden elephant.'

No. 146.—कृतिद्वितसमाप्तव्य (1-2-46). And what ends with *kṛit* and *taddhīt* suffixes; and compounds, are named *crude forms*. पूर्व-सूचेण सिद्धे समाप्तव्यं नियमार्थम् । A compound is recognised by the preceding rule as a crude form, hence the citation of it in this rule determines that a compound, but not a sentence should be called a *crude form*.

No. 147.—**सुपः** ( 1-4-103 ). सुपस्त्रियो चीणिवचनान्वेकश्च एकवचन द्विवचन बहुवचन संज्ञानि स्युः । The *sup* affixes have three dictions, i. e. speak of 3 numbers; hence the three dictions in each successive set of three are severally named, Singular, Dual and Plural. It may be asked what these *sup* suffixes signify. The answer is सुपां कर्माद् योऽप्यांतः संख्यावैव तथातिष्ठाप—The *Mahābhāṣya*. The *sup* suffixes denote the object, the subject, &c., and number too, as the *tiñ* verbal suffixes do. Hence the *sup* suffixes express the different case-relations and are marked by number in addition. They are 21 in all, and are arranged in 7 sets, each set constituting a triad of 3 affixes.

No. 148.—**विभक्तिश्च** ( 1-4-104 ). Let the *sup* suffixes as well as the *tiñ*, be named *vibhakti*.

No. 148 a.—स्वीजसमीटद्वाभ्यामिस्तेभ्याम्यसङ्गसिभ्याम्यसङ्गसोसामष्ट्या-सुप् ( 4-1-2 ). The case-affixes, with their meanings are as follows. The indicatory letters are bracketed after the affixes to which they belong.

Singular.	Dual.	Plural.
1st. सु ( ३- No. 4 )	ओ	जस् ( ज्—149 ) Doer.
2nd. अम्	ओट् ( द—२ )	शस् ( श—151 ) Object.
3rd. दा ( द—149 )	भ्याम्	भिस् Instrument, by.
4th. दे ( द—151 )	भ्याम्	भ्यस् Dative, to.
5th. दसि ( द—इ )	भ्याम्	भ्यस् Ablation, from.
6th. दस् ( द् )	ओस्	आम् Possession, of.
7th. दि ( द् )	ओस्	सुप् ( प—२ ) Location, in.

N. B.—The eighth case is simply a repetition of the 1st, because the Nom. of address is nothing else than the True Nominative. In Sanskrit there are, strictly speaking, 6 cases, if the word case be taken as the equivalent of *kāraka* ( करोन्ति॒ति कारकः ) which means ‘one who does something’). The Possessive is not regarded a case, because it expresses the relation of *ownership*, i. e., the relation of one noun with another, while the Sanskrit word *kāraka* shows the relation of a noun and a verb. .

No. 148 b.—**द्वाप्रातिपदिकात्** ( 4-1-1 ). After a word ending with the Feminine terminations *śip* and *dp* and after a crude form.

No. 148 c.—**प्रत्ययः** ( 3-1-1 ) ( let ) an affix.

No. 148 d.—**परच्च** ( 3-1-2 ), ( be ) subsequent ( be placed after them ).

No. 148 e.—**सम्बोधने च** (2-2-47). The 1st case-affixes are also employed in the sense of the Vocative case. Thus हे राम 'O Ráma.' पठुसुपेनकारेणात्परिभूतीकरणं सम्बोधनम् = to address a thing (or a person) in the form or state which actually pertains to such a thing (or such a person) is *sambódhana*.—*Padamanjari*.

No. 148 f.—**सामन्तितम्** (2-3-48). 'तदन्तं यज्ञवल्लरपमिति'। A word-form ending with the 1st case-affixes is called *samantrita* 'addressed or nominative of address;' provided that it is used in calling or inviting or addressing. The initial syllable of an *āmantrita* is acutely accented (आमन्त्रितस्य च 6-1-198). Thus आन इन्द्र॑ वृषभमित्रदेवाः। But when it follows a *pada* i. e. a finished word and does not occur at the beginning of a *páda* i. e. a poetic line, it is entirely accented gravely. इमं मे गंगे यमुने सरस्वति (आमन्त्रितस्य च 8-1-19).

No. 148 g.—**एकवचनं सम्बुद्धिं** (2-3-49). The nom. sing. affix (मु) is called *sambuddhi*, हे राम, हे यटा. The *su* is elided in these instances. (See No. 244).

No. 149.—**चुटु** (1-3-7). The letters of *chu* and *tū* groups are named *it* i. e. *Indicator*. Thus *j* of *jas*; *t* of *ṭá*.

No. 150.—**न विभक्तो तु स्माः** (1-3-4). But *tu* letters, *s* and *m* occurring in *vibhaktis* are not called *Indicator*. Thus *s* in *jas*; *m* in *bhyám*.

No. 151.—**संक्षक्तसचिते** (1-3-8). The initial letters *l*, *ś*, *ka* *kha* &c. of any affix except *taddhit* affixes are *Indicator*. Thus *ś* of *śus*.

No. 152.—**द्वेष्योर्तुवचनकथने** (1-4-22). The dual and sing. case-affixes are respectively used to denote duality and singularity.

No. 153.—**बहुवचनम्** (1-4-21). A plural case-affix is used to denote plurality.

No. 154.—**यस्मात्काययिविस्तदादित्ययेहम्** (1-4-13). यः प्रत्येयो यस्मात्कायसे तदादि यज्ञवल्लरपं तस्मिन्नायये परेऽङ्गं संज्ञं स्यात् ॥ Whatsoever affix is used after whatsoever form; that form beginning with that affix, (when the affix follows) is called an Inflective Base '*aṅga*'.

*N. B.*—The name, *aṅga* is given to the crude form of a word to which an affix is attached. The object of so doing is to prepare the way to certain grammatical rules that take effect on an affix by reason of an *aṅga*, and on an *aṅga* by reason of an affix; for instance, in the vocative sing. the form standing thus—राम सु the voc. *s*, is caused to vanish by the *aṅga* *Ráma*, (एक इत्यात् सम्बुद्धेः 6-1-69).

No. 155.—सर्वादीनि सर्वनामानि (1-1-27). सर्व, विश्व, उभ, उभय, इतर इतम, अन्य, अन्यतर. इतर, स्वत, स्व, नेम, सम, सिम । पूर्वपरावरदक्षिणोत्तरापराधराणा व्यवस्थायामसंज्ञायाम् । स्वमज्जाति धनाख्यायाम् । अन्तरं अहिंसागेऽपसंव्यानयोः । त्यद् तद् यद् एतद् इटम्, अदस्, एक् द्वि. युम्द, अस्मद्, भवतु किम् ॥ The words, *sarva*, &c. are called *Pronominals* (*Sarvanáma*). They are—सर्व = all; विश्व = all, उभ = both, उभय = both; (*datara*, *datama* are affixes, hence words ending with them are meant) कतर = which of two? कतम = which of many? अन्य = other, अन्यतर = either, इतर = other, स्वत or स्व = other; नेम = half; सम = all, सोम = whole. The following are also *Pronominals*, when they imply a relation in time or place, but not when they are used as names viz., पूर्व = east, prior; एर = after, अवर = west, posterior; दक्षिण = south, right; उत्तर = north, अधर = hinder, other; अधर = lower; likewise स्व is a *Pronominal* in the sense of आत्मीय 'own,' but not in the sense of जाति 'a kinsman' or धन 'property.' अन्तर is a *Pronominal* in the sense of 'outer' or 'an undergarment.' त्यद् or तद् = he, she, it, that; यद् = who, which, what; एतद् = this, इटम् = this, अदस् = this, that; एक् = one, द्वि = two, युम्द = thou, अस्मद् = I, भवतु = your honor; किम् who? what?

No. 156.—विभाषादिक्रमासे बहुवीक्षा (1-1-28). अत्र सर्वनामता वा स्यात् । The *Pronominals* are optionally so called, when they enter into composition of the *Bahuvrihi* kind expressing the cardinal points. दक्षिणायाः पूर्वस्याद्य दिशोऽन्तरालं दक्षिणपूर्वां "the south-east quarter." Here the compound can be declined either as *Ramá* or as *sarvá*; e. g. दक्षिणपूर्वाय, or दक्षिणापूर्वस्मै (dative sing.). This is true, when the compound denotes *antarala*, 'the intermediate space, not a person; as, योत्तरासापूर्वा यस्याउनुपूर्णायस्त्वये, उत्तरपूर्वायै 'she to whom what is north is east.' A simple girl who thinks so.

No. 157.—न बहुवीक्षा (1-1-29). The *Pronominals* are not treated as such in forming a *Bahuvrihi* compound. Thus फ्रियविश्वाय 'to him who loves all.' स्वकूपितापत्यस्वत्यकूपितकः 'he whose father is thy father.' If the restriction be removed, the compound would become स्वकूपितकः (सर्वनामाटः प्रागकृच्), because *akṛch*, one of the *taddhīt* suffixes always comes before the final syllable of a *Pronominal*.

No. 158.—स्वतीय समासे (1-1-30). Also not when a word in the 3rd case is compounded with a *Pronominal*. माहेनपूर्वाय मासपूर्वाय 'a month before.'

No. 159.—द्वन्द्वे च (1-1-31). Also not in a *Dvandva* compound. वर्णाचमेतराणाम् 'of castes, stages of life and others.' Here *itara* is not a *Pronominal*.

No. 160.—**किमावा जसि** (1-1-32). But a Pronominal in a Dvan-dva compound is optionally treated as such, when the case-affix *jas*, follows. वर्णाश्रमेतरे, वर्णाश्रमेतराः ॥

No. 161.—**प्रथमचरमतयात्वार्थक्तिपयनेमाप्य** (1-1-33). But these are optionally regarded Pronominals, when *jas* follows. Thus प्रथमे, प्रथमा: 'the 1st'; चरमे, चरमा: 'the last.' तयः प्रथयः ततस्तदन्ता याह्नाः । *Taya* is an affix and stands for what ends therewith. Hence, द्वितये, द्वितयाः 'the second.' अत्ये, अत्याः 'few.' अर्धे, अर्धाः 'half.' The rest of the declension is like *Ráma*. नेमे, नेमाः । The rest like *sarva*. *Nema* is a True'Pronominal, as it is given in the list, but the other words of this rule are not such, though they are treated as Pronominals before the affix *jas*.

No. 162.—**पूर्वपावर दक्षिणोत्तरापराधराग्नि व्यवस्थायामसंज्ञायाम्** (1-1-34). यतेवां व्यवस्थायामसंज्ञायामसंर्वनामसंज्ञागणासृतात् सर्वत्रयापाज्ञा सा जसिद्वा ॥ The name of Pronominal which is in all cases assigned to these on account of their being read in the list of Pronominals, when they denote some relation in time or place and are not used as names, becomes optional, when *jas* follows. पूर्वे, पूर्वीः; परे, पराः, &c. असंज्ञायां किम् 'why, when they are not used as names'? Witness उत्तरा: कुरुवः 'the Kurus living in the north.' Here *uttra* is simply a tribal name. स्वाभिधेयापेक्षावधिनियमो व्यवस्था. स्वत्य पूर्वादिशब्दस्याभिधेयेन अर्थेनापेक्ष्यमाणात्यावधेन्यमः ॥ The specification of some determinate point, (*avadhi*), as suggested by the significant power of *púrva*, &c. is all that is meant by *vyavasthá*. For instance, when we say that Calcutta is to the east, the word 'east' suggests to the mind the idea of some fixed point or place say Kási with reference to which Calcutta is described as being to the east. व्यवस्थायां किम् 'why the restriction of *vyavasthá*'? Note दक्षिणा गायकाः, which means 'expert singers.'

No. 163.—**स्वमन्तरित धनाख्यानाम्** (1-1-33). The designation of Pronominal, assigned to *sva*, when it means something else than a kinsman or property, becomes optional, when *jas* follows. Hence we have स्वे, स्वाः आत्मीयाः 'own, selves.' But स्वाः = kinsmen, property.

No. 164.—**अन्तरं वहियोगोपसंव्यावयोः** (1-1-36). The title of Pron. assigned to *antara*, when it means 'outer, or an undergarment' optionally holds good, when *jas* follows. अन्तरे अन्तराः, वा गृहाः 'houses outside the city walls.' अन्तरे अन्तराः वा शाटकाः 'undergarments, petty-coats.' अन्तरं वहियोगोति गण सुत्रेऽपुरीत वस्त्रव्यम् अन्तरायां गुरि 'in a town outside a walled city.' This is not a Pron. here.

No. 165.—आकडारावेकासंज्ञा (1-4-1). इति ऊर्ध्वं कहारः कर्मधारय  
इत्यतः प्रागेकस्यैकेय संज्ञाज्ञेया, या परानवकाशा च ॥

‘आ’ denotes either the limit conclusive or the limit inceptive (आङ् मर्यादाभित्तियोर्भित). From this aphorism to the 38th Aphorism of the 2nd Chapter of the 2nd Lecture, only one name should be given to anything (apt to assume a double name), namely, the name which comes last (when there are two or more names possessing equal authority), and would be of little utility, if it were debarred from taking effect. Hence, in case of a suffix beginning with a vowel as *ās*, &c., the name, *bha* in preference to that of *pāla* is given to a base coming before such a suffix.

No 166.—मूस्त्याख्यानदी (1-4-3) ई च ऊ च मूः ‘यु’ denotes long *i* and long *u*. Words ending in long *i* and *u*, being invariably Feminine, are named *nadi*. आख्यायकृषासामर्यात्प्राप्तान्तरमनपेत्ययोऽस्यमेत्यस्त्रिय-  
माचक्षाते इत्याश्रीयते । The word *ākhyā* ‘appellation’ authorises us to recognise such words as are distinguished by long *i* and *u*, and are naturally feminine in force, feminine without regard to another word implied by them. प्रथमलिङ्गप्रथमम् । The original gender is to be taken into account; although the word which was at first feminine, now forms part of a compound denoting a male. Hence, श्रेष्ठी feminine, meaning excellence, gives a feminine character to the compound बहुर्येषी ‘a man possessing many excellent qualities.’ इत्यशनिप्रभूतीनां  
तूभयलिङ्गानां शब्दार्थं एव स्वांत्वविति हिति इत्यश्वेति नदीसंज्ञाभवत्येव, एवं पटु  
प्रभूतीनां गुणशब्दानामपि शब्दार्थं एव स्वीत्वम् ॥ Words like *ishu*, an arrow  
*asuni*, ‘lightning’ being of common gender, are feminine in literal force, hence they are styled *nadi* by *ñiti hrasaścha*; so too the adjectives, घटु ‘skilful’, &c.

Again, some one objects यामर्याखलपूः शब्दयोस्तु क्रियाशब्दत्वेन त्रिलिङ्गावभवति, that *grāmāni* ‘the leader of a village’; *khalpū* ‘a sweeper’ cannot be called *nadi*, because they end with verbal roots and are of threefold gender. The answer is, भवत्येव, पतःक्रियाशब्दत्वेषि एतयोः पुंसि-  
मुख्या वृत्तिः, the designation, *nadi* should be given to these, because though they possess verbal character still, they are chiefly used of persons. Thus यामर्येत्यत्यै इति ।

No. 167.—नयहुयदस्यानावस्त्री (1-4-4). ईयहुव्रह्णः स्त्रियोस्त्रावीदूती  
नदीसंज्ञा न स्तो न तु लो ॥ Words ending in long *i* and *u* that can be changed  
into *iyāu*, *uvāu* respectively (अविभृतृः) are not named *nadi*; but not  
so the word *stri*. Hence the vocative of *stri* is हे श्रीः; but not हे॒श्री ।

No. 168.—**वामि** ( 1-4-5 ). But feminine words ending in long *i* and *u*, and admitting the substitutes *iyan* and *uvan*; are optionally called *nadi*, when the case-affix *ām* follows; *strī* excepted. Hence शोभाम् or शियाम् in 6. p., शिधि, शियाम् in 7. s.

No. 169.—**द्विति तृत्यव्यय** ( 1-4-6 ) and words ending in *i* or *u* long or short, (*strī* excepted) which admit *iyan*, *uvan* are optionally named *nadi*, when suffixes with the indicatory *ñ* follow. Hence *mati* is optionally called *nadi* in connexion with *ñit* suffixes.

No. 170.—**शेषो द्यसलि** ( 1-4-7 ) अनदी संज्ञा तृत्यी याविटुती तदन्तं सखि. वज्ञे चि संज्ञं स्यात् ॥ Excepting the word *sakhi* ( a friend ), all the rest ending in short *i* or *u*, being not of *nadi* designation, are called *ghi*.

Ex. हरि, रघि, ( the sun ) मधु ( the spring, honey ), साधु ‘good, a sage’ &c.

**तृत्येन शेषव्य विशेषणात्यात् तदन्तविधिः;** एवं चा सखि, द्विति सखिशब्दव्यः, प्रतिपेधो, न सम्बन्धित इकारस्य किं सिद्धं भवति, इह शोभनस्तथा अस्य सु सखिः सु सखेरागच्छतीति चिसंज्ञासिद्धाभवति, तदन्तविधिग्रहणहावता प्रतिपदिकेन प्रति-षेधः ॥ In the present rule, the word *śesha* is qualified by the adjective *krasva* ‘short;’ hence we may understand, that a word not being *sakhi*, ending in short *i* or *u*, is called *ghi*. The restriction, *asakhi* implies that only the word *sakhi* in the form in which it appears is excepted; but the vowel *i*, the final of *it* does not come within the exception. What results then? शोभनस्तथा अस्य सु सखिः ‘he whose friend is handsome’; the word *susakhi* is thus named *ghi*. The crude form of *sakhi* forbids the operation तदन्तविधि ‘whatever ends with *sakhi* cannot be treated as *sakhi*’.

No. 170 a.—**पतिः समास एव** ( 1-4-8 ). The word, *pati* ( lord or master ), only when it occurs at the end of a compound is called *ghi*.

Ex. नरपति, भूपति, &c.

No. 171.—**सुडनंगुसकस्य** ( 1-1-43 ). *Sut* ( सु, औ, जस् अम् औद् ) of words other than neuter, are named *Sarvanāmāsthāna*.

No. 172.—**स्वादिष्व सर्वनामस्याने** ( 1-4-17 ) कए प्रत्यया विधिषु स्वादिष्व सर्वनामस्यानेतु परतः पूर्वं पटसंज्ञं स्यात् । When affixes beginning with *su* and ending with *kap* follow, and do not possess the title of *Sarvanāmāsthāna* the words preceding them are called *pada*. The *kap* suffix occurs in the 70th Aphorism of the 3rd Chapter, Lecture the 5th.

No. 173—**यविभम्** ( 1-4-18 ). यकाराठिष्वज्ञार्दिष्व च कए प्रत्ययाविधिषु स्वादिष्वसर्वनामस्यानेतु परतः पूर्वं भसंज्ञं स्यात् । That which precedes affixes

with an initial *y* or an initial vowel beginning with *su* and ending with *kap* is named *bha*; provided that the affixes are not called *Sarvanám-asthána*.

Hence, in accordance with the decision of No. 165, the name *bha* is given to bases coming before suffixes beginning with *y* or a vowel.

No. 174.—**आप्रक एकालपत्त्यः** ( 1-2-41 ). A uniliteral affix is called *aprikta*; as *su* ( सु ).

No. 175.—**अनुगणावतुदतिसंख्या** ( 1-1-23 ). The words *bahu* and *gana*; and those ending in *vatu* and *dati* are named *sankhyá* ( a numeral ). **पञ्चदेत्यः परिमाणोवतुष्** *vatup* is added to *yat* ‘which’ *tat* ‘that’ *etad* ‘that’ to express quantity or measure; as, **यावान्, सावान्, एतावान्** ‘as much, so much, &c.’ **कति** ‘how many’ ends in *dati* suffix.

No. 176.—**ठति च** ( 1-1-25 ). A numeral ending in *dati* is called *shat*. Hence **कति** is *shat*.

No. 177.—**प्रत्ययस्य लुक शुलुप्तः** ( 1-1-61 ). **लुक शुलुप्त शब्दैः करं प्रत्ययश्चने क्रमान्तरसंज्ञात्यात्**. The disappearance of an affix caused by the terms, *luk*, *ślu* and *lup* is designuated by these terms respectively. (Vide Rules.....).

No. 178.—**प्रत्ययलोपे प्रत्ययलक्षणम्** ( 1-1-62 ). When an affix has been elided, it shall still continue to exert its influence in the grammatical operation dependent upon it, (*i. e.* it shall be regarded as present).

No. 179.—**न लुमताहस्य** ( 1-1-63 ). **लु शब्दो यस्मिन्चति स लुमान् ।** That in which the word *lu* occurs is *lumán*. The elision of an affix caused by the enunciation of the term *lumán* (*i. e.* *luk* *ślu*, *lup*) debars it (the suffix in the form of a blank) from taking effect on the base going before it.

No. 180.—**शि संनामस्यानम्** ( 1-1-42 ). **Śi** is called *Sarvaná-masthána*. **Śi** is a common name for *jas* and *śas*.

No. 181.—**हृत्वा नर्युरके प्रतिपादिकम्** ( 1-2-47 ). When a crude form ending in a long vowel is treated as neuter, a short vowel is the substitute of it. Masc. **पर्यो**; Neut. **प्रथु** (heavenly). Masc. **शीपा**; Neut. **शीपम्**, &c.

No. 182.—**एव इन्द्रस्वादेशे** ( 1-1-48 ). Whenever a short vowel is substituted for a long one; *ek* only takes the place of *ech*. Masc. **परै**; Neut. **परि** (having much wealth). Masc. **सुनी**; Neut. **सुनु** ( having good boots ).

No. 183.—**सम्प्रसारणम्** ( 1-1-45 ). *Ik* ( i. e. *i*, *u*, *ṛi*, *ṝi* ), used in the room of *yaṇ* ( semivowels, *ya*, *va*, *ra*, *la* ) are called *Samprasāraṇa*. The substitution takes place in order and on the basis of analogy.

No. 184.—**चान्ता षट्** ( 1-1-24 ). A numeral ending in *sh* or *n* is named *shat*. *षष्ठ्* = six, *नव॑न्* = nine, *अष्ट॑न्* = eight, &c.

No. 185.—**आदान्तवर्देकस्मिन्** ( 1-1-21 ). सति पर्वत्स्मिन् यस्मात् पूर्वे नास्ति, स आदिः । In the presence of something following, whatever is not preceded by anything is *ādi*; and सति च पूर्वस्मिन् यस्मात्परं नास्ति, सेन्तः in the presence of something preceding whatever is not followed by anything, is *anta* i. e. final. A single letter cannot assume two such characters, hence the necessity for the present rule. An operation to be performed upon a single letter shall be regarded as upon an initial or upon a final. Thus *id* of *idam*, after *idam* has assumed the form *ida* ( by No's. 263, 316 ) is elided by ( हलिलापः ) when a suffix called *āp* beginning with a *hal* follows. Now short *a* is left behind, which is lengthened by सुषिच before भ्यास्, &c. by the license of the present rule.

#### PARIBHÁSHÁ RULES.

No. 186.—**सरूपाणामेकशेष एकविभक्तौ** ( 1-2-64 ). एथकृ सर्वेभ्यः समानात् विभक्तो परते एकः शिष्टात् इति । When the same case-ending follows each of a set of similar forms, one only of the forms is retained. Thus, to express the nom. pl. of शूक्र, we have शूक्रस्, शूक्रस्, शूक्रस्, &c. If you elide the 1st two forms, you have स् स् शूक्रस्. Again eliding the 2nd *s* by हलिलापः you get स् शूक्रस्. Hence the elision of the 1st *s* remains to be justified. Now, take the next interpretation where the word Dvandva is obtained from the preceding Sátra.

( 2 ) निमित्तत्वात् सरूपाणां द्वन्द्वे कर्ते समासादेकस्यां विभक्तौ परतः । A Dvandva compound of the similar forms having been effected as required by the existing cause, and the Samásá being followed by a solitary *Vibhakti*, one only of the forms is retained. Thus ज्ञक् च ज्ञक् च, ज्ञाता ( here by ज्ञक्पूरुषाधूः०, the suffix *a* is used at the end of the Samásá thus giving the form ज्ञच ). Here, by the intervention of the suffix *a*, no elision of the forms takes place. Hence, this expl. too is defective.

( 3 ) एकविभक्तौ पाति सरूपाणि द्वष्टाति तेऽपि प्रतिपादिकानामेवानेमिति कै एकशेषइति । Whatever similar forms are seen coming before a single case-ending; out of those *Pratipádikas*, crude forms, one is retain-

ed without any cause. This explanation provides that out of words agreeing in form i. e. sound, though not in sense, one only is retained. मातृ means a mother as well as a measure. In speaking of the two together in any case, one only is retained.

(4) सुक्षमाणः शब्दानां एक विभक्तो परत एक शेषो भवति । Out of a collection of similar word-forms there is but one retained in any case whatever. यत्तद्वय दुष्टव्य दुष्टो, दुष्टव्य दुष्टव्य दुष्टोः.

No. 187.—वारणादाहं वलीयो भवति ॥ An operation relating to the base of a word is more powerful than an operation concerning a letter of it.

As an instance S. 3. रमा + टा = रमा + आ, the uninflected form standing thus, the rule अक्षः सद्यो दोर्धः ( 6-1-101 ) being of Antaráṅga character debars आङ्गि चापः ( 7-3-107 ) from substituting ekár in place of the final of the base Ramá. ( See No. 59 ). Hence the need of the present *Paribhás̄ha*. Hence, the subsequent rule आङ्गि चापः prevails. Thus we have रमे + आ = रमया.

In accordance with the Universal Maxim., No. 59, an Antaráṅga rule debars a subsequent rule; to produce the opposite result in the case of a base, this *Paribhás̄ha* was framed.

No. 188.—प्रतिपादिक्यहो लिङ्गविशिष्टस्यापि यहाँ भवति । When some grammatical operation is spoken of the crude form of a word exhibited in a rule, all the genders of the word may be taken into account, so far as the operation of the rule is concerned. Hence, sūt̄ angment is invariably used in the declension of *yat* in all the genders. Thus येयाम्—यासाम् (whose? Masc. & Fem.) Likewise, कट्टचितः—कट्टचितः or कट्टचिता—कट्टचिता. Both the Masc. and Fem. forms of *śrīta* can be compounded with *kashṭa*.

No. 189.—विभक्तो लिङ्गविशिष्टपृष्ठाणि न ॥ But when some action is to be performed on account of a *sup* or *tiñ* suffix that follows, the other genders of a crude form excepting the one in question are not taken into account. Hence, the *Samprāśāya* that is used in declining *yuvaa* (a youth) cannot be used in declining the same in the feminine gender. Hence यूनः पश्य ( by अव्युत्प्रयोगामतचिते ). But by the same rule, we cannot say यूनीः पश्य instead of युवतीः पश्य । In the same way, we cannot use *anāk* as the substitute of सुखी in the Feminine ( by अनक्षी ) nor can we regard the *Sarvanāmasṭhána* suffixes coming after it as *nīt* ( by अन्युसंस्कृद्धी ).

No. 189 a.—**उत्तर्विधिमोलोप विधिर्बलीयान् ॥** Of all operations, elision is the most powerful i. e., it supplants all other operations : as आतोलोपदृष्टिच, &c.

## CHAPTER VII.

### PRACTICAL RULES OF DECLENSION.

Note that in the following substitution takes place according to Maxims 56 & 48.

After an Inflective Base ending in short *a*.

Substitute :—

No. 190.—आतो भिस ऐस ( 7-1-9 ). *Ais* for *bhis*.

No. 191.—अहुलं कन्दसि ( 7-1-10 ). But optionally in the *Vedas* ( अग्निंदेविभिः or देविः ).

No. 192.—नेदमदसोर्कौः ( 7-1-11 ). But not after *idam* and *adas* without *k*.

No. 193.—टाहसि क्षसामिनात्साः ( 7-1-12 ). *Ina* for *ta*, *āt* for *nas* and *sya* for *nas*.

No. 194.—हेयं ( 7-1-13 ). *Ya* for *ue*.

After a Pronominal ending in short *a*.

Substitute :—

No. 195.—सर्वनामः स्मै ( 7-1-14 ). *Smai* for *ue*.

No. 196.—हृसि श्वोः स्मात्स्मनो ( 7-1-15 ). *Smát* for *nási* and *smin* for *ni*.

No. 197.—पूर्वादिभ्योनवयो वा ( 7-1-16 ). But after *púrva*, &c. nine in number, optionally substitute *smál* and *smin* for *nási* and *ni*.

No. 198.—जासः श्वी ( 7-1-17 ). *Śí* for *jas*.

Substitute :—

No. 199.—शीहृ आपः ( 7-1-18 ). *Śí* for *auñ* after a Fem. Base ending in long *a* ( शीहृ = शी, शीद् ) .

No. 200.—ग्रुंस्कात्त्व ( 7-1-19 ). The ilk for the ilk, after a Neuter.

No. 201.—जाष्यासोः श्वः ( 7-1-20 ). *Śí* for *jas* and *sas* after the ilk.

No. 202.—अष्टाप्यः शीश् ( 7-1-21 ). *Auñ* for the ilk, i. e. *jas* and *sas* after *ashṭan* in the form *ashṭā*.

Substitute—*Luk* i. e. elide.

No. 203.—**षड्यो लुक** (7-1-22). *Jas* and *sas* after what is named *shat*.

No. 204.—**स्वमोनेपुस्कात्** (7-1-23). *Su* and *am* after a neuter base. ( Note that *Luk*, *tup* and *ślu*, all these substitutes entirely disappear ; hence they are called elision complete, to distinguish them from elision in part which is called *lōpa* ).

No. 205.—**अतोऽम्** (7-1-24). (Substitute)—*am* for *su* and *am* after a Neuter Base ending in short *a*.

No. 206.—**अद्दूतरातिभ्यः पञ्चभ्यः** (7-1-25). *Add* (अद्द) for the ilk (सु, अम्) after the five ending in the suffixes *datur*, *datum*.

( Note—कतर, कतम, अन्य, अन्यतर, इतर. See No. 155 ).

No. 207.—**नेतराच्छन्ति** (7-1-26) but substitute not *add* for *su* and *am*, after *itara*, in the Vedas (as, वार्तंगमितरम्).

No. 208.—**युष्मदस्मद्भ्यां इसेऽग्** (7-1-27). *As* for *nas* after *yushmad* and *asmad* (Thou and I).

No. 209.—**हे पश्यमयोरम्** (7-1-29). *Am* for *ne* and for the 1st 6 suffixes coming after the ilk (*yushmad* and *asmad* ).

No. 209 a.—**जसेन** (7-1-27). *N* for *sas* after the ilk (apply Max. 47)

No. 210.—**भ्येऽभ्यम्** (7-1-30). *Bhyam* or *abhyam* for *bhyas* after the ilk, (i. e. *yushmad* and *asmad* ).

No. 211.—**पञ्चम्या आत्** (7-1-31). *At* for the *bhyas* of the 5th case after the ilk.

No. 212.—**एकवचनस्य च** (7-1-32). *At* for *ñasi* after the ilk.

No. 213.—**साम आकम्** (7-1-33). *Ákam* for the modified form of the affix of the 6th plural, after the ilk.

( Note that *sám* is formed of *sut* and *ám* ).

No. 214.—**हेराम् नद्यान्तीभ्यः** (7-3-116). Substitute:—*ám* for *ñi* after words ending in *nadi* or in the feminine suffix *áp*, and after *ni* ( a leader ).

No. 215.—**षट्क्ष्यां** (7-3-117). The ilk (*ám*) for the ilk (*ñi*) after what ends in short *i* or *u* and is called *nadi*. (See No. 169).

No. 216.—**आत्** (7-3-118). *Aut* for the ilk (*ñi*) after short *i* or *u* (of a base).

No. 217.—अच्छेः (7-3-119). *Aut* for the *ilk* (*ñi*) after short *i* or *u* and short *a* for the final of *ghī*, (see No. 170) when *ñi* follows *ghī*.

No. 218.—आङ्गे नामियाम् (7-3-120). *Nā* for *āñ* coming after *ghī*, but not in the feminine.

Note that the augments used in the following rules are all distinguished by the indicatory letter *t*; hence they all come before the initial letter of what they enlarge by No. 39.

No. 219.—आमि सर्वनामः सुद् (7-1-52). Let the augment be *sut* of *ām* after Pronomials ending in a long or short.

No. 220.—त्रेत्वाः (7-1-53). [Substitute *traya* for *tri*, three before the suffix *ām*].

No. 221.—हृस्तनायापेनुद् (7-1-54). *Nut* of *ām* after an inflected base ending in a short vowel, or in *nadi* or in *āp*.

No. 222.—षट् चतुर्भ्यश्च (7-1-55). The *ilk* of the *ilk* after what is called *shat*, and after *chatur*, four.

No. 223.—आप्ता नद्याः (7-3-112). *Āt* of suffixes with the indicatory *ñ* after a word ending in *nadi*.

No. 224.—यादाप (7-3-113). *Yat* of *ñit* suffixes after *āp* (*i. e.* what ends with *āp*).

No. 225.—सर्वनामः स्याद्द्रव्यश्च (7-3-114). *Syat* of *ñit* suffixes after a Pronominal ending in *āp* and shorten the *āp*.

Now note that Maxims. 55 and 37 are used in interpreting the following rules.

No. 226.—हृस्तस्य गुणः (7-3-108). Substitute *Guna*—for the final short vowel of a base, when *sambuddhi*, *i. e.* the voo. *su* follows.

No. 227.—जसि च (7-3-109). Also when the suffix *jas* follows.

No. 228.—ऋतोऽग्नि सर्वनामस्यानयोः (7-3-110). For a base ending in short *ri*; when *ñi* and Sarvanāmasthān suffixes follow (see Nos. 171 and 180).

No. 229.—घेष्ठिंति (7-3-111). For *ghī*, when *ñit* suffixes follow.

Note that Maxims. 55 and 45 are applied in the following.

No. 230.—बहुवचने भल्येत् (7-3-103). Substitute *ekār* for the final short *a* of a base, when a plural suffix beginning with *jhal* follows.

No. 231.—आ॒सि च (7-3-104). For the *ilk* of the *ilk*, when *os* follows.

No. 232.—आ॒डि चापः (7-3-105) For *áp*, when *áñ* or *óś* follows.

No. 233.—सम्बुद्धो च (7-3-106). For the *ilk* (*áp*), when *sambudhi* follows.

## CHAPTER VIII.

### DECLINATION OF BASES ENDING IN SHORT A.

Ex. रा॒म—Rāma.

1. s. रा॒म + सु = रा॒म + स् (Nos. 4 and 2a) = रा॒मक (133) = रा॒म + स् (Nos. 4 and 2a) = रा॒मः (109).

1. d. रा॒म + आ॑ (186). At this stage, in accordance with the judgment of No. 58, the following rule to the exclusion of No. 69 seems to apply.

No. 234.—प्रथमयोः पूर्वसर्वाणि (6-1-102). अकः प्रथमाद्वितीय येरचि पूर्वसर्वाणीं दीर्घं एकादेशः स्यात्—When *ak* of the 1st and second case follows *ak*, substitute the long vowel homogeneous with the preceding *ak*, singly for both. By this rule, the inflected form would be रा॒मा, but the next rule forbids this step.

No. 235.—नादि चि (6-1-104). आदिचि न पूर्व सर्वाणीं दीर्घः । यद्धिरेचि रा॒मैः ॥ Rule 234 does not take effect, when *ich* follows *a*. Hence, reverting to No. 69, we have

1. d. रा॒मैः 1 p. रा॒म + जस् = रा॒म + अस् (149) = Now this form gives occasion for the operation of the following *Apváda* (contradictory) rule.

No. 236.—अतो गुणो (6-1-97). अपटान्ताटकारादगुणो परतः पररूपमे-कादेशः स्यात् ॥ When *guṇa* follows short *a* being not final in a *pada*, the form of the following (*guṇa*) is singly substituted for both. But according to Maxim. पुरस्तादपव्याप्ता॒ (69 a.) this *Apváda* contradicts No. 73, but not No. 234. Hence by No. 234, we have रा॒मैः in 1 p.

2. s. रा॒म + अम्—again.

No. 237.—अमि पूर्वः (6-1-107). अकोऽम्यचिपरंतः पूर्वरूपमेकादेशः स्यात् । When *ak* is followed by the vowel of *am*, the form of the preceding *ak* is singly substituted for both. Hence, रा॒मम् 2. s.

2. d. रा॒मैः ; 2. p. रा॒म + अस् = रा॒म अस् (151) = रा॒मास् (234).

No. 238.—सत्त्वाक्षसोनःयुंसि ( 6-1-103 ). पूर्व सवर्णदीर्घात् परो यः  
गुरुः सकारसत्य नः स्यात् युंसि ॥ *N* is substituted for the *s* of *sas* in the  
masculine, when the long vowel homogeneous with the prior has been  
singly supplied (see No. 234) hence, रामान्. Now this form appar-  
ently calls into action the following rule.

No. 239.—आद् कुञ्चाद् नुम् व्याप्ये पिः ( 8-4-2 ). आद् कवर्गं पर्वर्गं आद्  
नुम् एतेव्यसैर्यथा संभवं मिलितेऽच व्यवधाने पिः रवायां परस्य न स्य याः स्यास्तमान  
पदे । पद व्याप्ये पिः = इति निवेद्य बाधितुमाद् यश्चाम । नुम् यज्ञेणमनुस्त्वारोपल-  
व्याप्यम् ॥ The dental *n* following *r* or *sh* in the same pada is changed  
to the cerebral, although *at*, *ku*, *pu* (letters of these groups), the  
particle *áñ* and *num*, singly or conjointly come between them. The  
citation of *áñ* is simply to debar the prohibition 'Padavyavayepi'  
( 8-4-38 ). *Num* here represents *anusvāra*. Now *n* would be changed  
to the cerebral; but being final it comes within the scope of the  
following prohibitive rule.

No. 239 a.—पदान्तस्य ( 8-4-37 ). नस्योनः रामान् । The final *n* of  
a pada is never changed to the cerebral. Hence, we have रामान् in 2. p.

3. s. राम + टा = राम + इन ( 193 ) = रामेन ( Guna ) = रामेण ( 238 ).  
राम + भ्याम् - 3. d. to this form the next rule refers.

No. 240.—सुषिं च ( 7-3-102 ). यज्ञादो सुष्यतोऽस्य दोर्घः ॥ When a  
case-affix with the initial *yāñ* follows a base ending in short *a*, the  
short *a* is lengthened. Hence, 3. d. रामभ्याम्. 3. p. राम + भिस् =  
राम + ऐस् ( 190 ) = रामेः ( Nos. 69, 133, 109 ).

4. s. राम + छे = राम + य ( 194 ) = रामाय ( 240 ). Here by Maxim  
No. 46. *Ya* is a case-affix, the preceding vowel is lengthened. 4 d. रामा  
भ्याम् । 4 p. रामभ्यस् = रामेभ्यः ( 230 ).

5. s. राम + छसि = राम + आत् ( 193 ) = रामात् ( 73 ) = रामाद् ( 87 )  
Now the final *d* of this pada is changed to *t* ( त् ) by the following.

No. 241.—व्यावसने ( 8-4-56 ). *Char* is optionally substituted for  
*jhal*, when a pause follows ( see No. 13 ). Hence, we have the alter-  
native form रामात् also. 5. d. रामाभ्याम्. 5. p. रामेभ्यः ।

6. s. राम + छस् = रामस्य ( 193 ). 6. d. राम + ओस् = रामे ओस् ( 231 )  
= रामयोः ( 65 ; 133, 109 ). 6. p. राम + आस् = राम + नास् ( 221 ).

No. 242.—नामि ( 6-4-3 ). अजन्ताहस्यदीर्घः स्यात् । When *nám* fol-  
lows, the final vowel of a base is lengthened. Hence 6. p. रामनाम्.  
7. s. राम + छ्व = राम + व् ( 151 ) = रामे ( Guna ). 7. a. रामयोः 7. p. राम +  
सु = रामे सु ( 230 ). This invokes the following.

No. 243.—(इण कोः) आदेश प्रत्ययेः (8-3-59). इण कर्त्ताभ्यां परस्या पठान्तस्यादेशः प्रत्ययावयवच्चयः सकारः सत्यं मूर्धन्यादेशः स्पत् । विदुतार्थावस्य सत्यं तादेश एवः ॥ Substitute the cerebral for the dental *s*, when the dental *s* following *in* or *ku*, and not forming the final of a *pada* is either a substitute or part of an affix. *Sh* is the like of *s* dental. Hence, रामेतुः । Voc. sing. ऐ राम + स् (see 148g.). The *s* of the Voc. sing. is elided by the following.

No. 244.—एह इस्वात सम्बुद्धेः (6-1-69). The consonant of *sambuddhi* is elided after an Inflective base ending in *en* or in a short vowel. Hence, ऐ रामः । Voc. dual ऐ रामौ, ऐ रामाः । एवं कृष्णादेशो व्यटनाः । In the same way are declined *Krishna* and other words ending in short *a*. All bases ending with the *krit* suffixes—*धन्*, *धन्*, *धृ*, *ध*, *न*, *नह्*; are invariably masculine and are declined like *Rāma*.

#### B.—DECLENSION OF PRONOMINALS ENDING IN SHORT *a*.

N. B.—The Pronominals too are declined like *Rāma* with certain exceptions as are given hereafter.

सर्व—all. 1. *s.* सर्वः । 1. *d.* सर्वोः । 1. *p.* सर्वं + जस = सर्व + शी (198) = सर्व + ई (151) = सर्वं (*guna*). 2. *s.* सर्वम् । 2. *d.* सर्वोः । 2. *p.* सर्वान् । 3. *s.* सर्वेण । 3. *d.* सर्वायामः । 3. *p.* सर्वैः । 4. *s.* सर्व + हृ = सर्वस्मि (195). 4. *d.* सर्वायामः । 4. *p.* सर्वेभ्यः । 5s. सर्व डर्सि = सर्वस्मात् (196). 5. *d.* सर्वायामः । 5. *p.* सर्वेभ्यः । 6. *s.* सर्वस्तः । 6. *d.* सर्वयोः । 6. *p.* सर्वं + आम् = सर्वं + साम् (219) = सर्वसाम् (230) = सर्वेयाम् (243). 7. *s.* सर्वं + ई = सर्वस्मिन् (196). 7. *d.* सर्वयोः । 7. *p.* सर्वैः । सर्वं विष्णादेशो व्यटनाः । In like manner are declined *visva*, &c. ending in short *a*.

उभशब्दो नित्यं द्विवचनान्तः । The word *ubha* ‘both’ always ends with dual suffixes. Thus उभे 1 and 2. *d.* उभायामः । 3, 4, 5. *d.* उभयोः । 6 and 7. *d.* उभेह पाठस्तु उभकावित्यकज्जर्यः । The object of reading *ubha* as a Pronominal is to make it take the *taddhit* suffix *akach*. Hence, उभकौ, &c. समः सर्वपर्यायस्तुल्यपर्यायस्तु नेह गत्वा, यथा संख्यमनुदेशः समानामिति ज्ञापकात्. *Sama* when it is a pron., is synonymous with *sarva* ‘all,’ but not with *तुल्य* (equal), as is explicitly shown by its use as *समानाम्*, but not as *समेवाम्*. The changes to be noted in regard to the nine *pūrva* &c. (see Nos. 162 and 197) are as follows.

1. *p.* पूर्वं or पूर्वाः । 5. *s.* पूर्वस्मात्, पूर्वात्, पूर्वं द । 7. *s.* दूर्वस्मिन्, पूर्वैः । The rest like *sarva*. Like *pūrva* are declined एव, अवर, दक्षिण &c. एव

is always singular. एकः, एकम्, एकेन, एकस्मै, एकस्मात्, एकस्य, एकस्मिन् । त्वत् and त्वं are both *adanta* i. e. end in short *a*; and are synonymous with अन्य । Those which end in consonants will be treated later on.

### C.—DECLENSION OF DEFECTIVE BASES.

The word निर्जरः (free from old age) requires to be noted, as an example of a Defective base.

No. 245.—जरायाः जरसन्यतरस्याम् (7-2-101). अजाग्रो विभक्तो । Substitute *jaras* for *jarā* before a case-suffix with an initial vowel पटाक्षयिकारे तस्य च तदन्तस्य च । Within the jurisdiction of *pada* and *aṅga*, i. e. in the course of the operation of rules relating to finished words and Inflective bases, whatever is spoken of a particular word, applies also to what ends with the word. Hence, what is said about *jarā*, is also true of what ends with *jarā*. But if it be urged that *jaras* should take the place of the whole word, *nirjara*, as enjoined by No. 48; it cannot hold good, because निर्दिश्यमानस्यादेशा भवन्ति substitutes take the place of that form only which is exhibited in the rule enjoining a substitute. Hence, the substitute *jaras* comes in the room of *jard* only which is cited in the rule. Again, another objection may be raised, that *jaras* is enjoined of *jarā* with the long *a*; but not of *jarā* with the short *a*. This objection is thus answered— एकदेशयिकतमनन्यर्थादति । What is marked by a change in part does not become like another, i. e. quite a different thing. By way of illustration it is said that a dog remains a dog, even after it has lost its ears. Hence, 1. s. निर्जरः । 1. d. निर्जरसो, निर्जरसः । 2. s. निर्जरस्म । 2. d. निर्जरसो । 2. p. निर्जरसः । 3. s. निर्जरसः । 3. d. निर्जरास्याम् । 3. p. निर्जरेः, &c. It is declined like Rāma before suffixes beginning with consonants.

No. 246.—पददर्शेमासृहृतिशसन्युपन्तोपन्यकङ्ककुरुदचासङ्कस्पर्मतिषु (6-1-63). पाद, दन्त, नासिका, मास, हृदय, निशा, असज, यूष, देष, वक्त, शक्त, उदक, आत्म, रणं पदादयश्चादेशःस्यः शसदो वा ॥ When *sas*, &c. follow, optionally substitute—*pad* for *páda* (the foot); *dat* for *danta* (a tooth); *nas* for *násiká* (the nose); *más* for *mása* (a month); *hrid* for *hṛidaya* (the heart); *niś* for *niśá* (night); *asan* for *asrij* (blood); *yúshan* for *yúsh* (soup); *doshan* for *dosh* (the arm); *yakri* for *yakri* (the liver); *śakan* for *śakrit* (dung); *udan* for *udaka* (water); *āsan* for *āsya* (mouth).

1st case पाठः, पादौ, पादाः । 2nd case पादम्, पादौ, पादान् or पदः ।  
3rd case पदा or पादेन, पादाभ्याम् or पदभ्याम्, पादैः or पर्द्धैः, &c.

1st case मासः, मासौ, मासाः । 2nd case मासम्, मासौ, मासान् or  
मासः । 3rd case मासा or मासेन, मासाभ्याम् or मासभ्याम् = मास्याम् । (Here,  
*rū* for *s* by No. 133, *y* for *ru* by No. 136 and elision of *y* by No. 140).  
3. p. मासिः or मासैः । 4. s. मासे, or मासाय, मास्याम्, &c.

1st case दन्तः दन्तौ, दन्ताः । 2. c. दन्तम्, दन्तौ, दन्तान् or दतः । 3. s.  
दता or दन्तेन । 3. d. दत + भ्याम् = दध्याम् (*d* for *t* by 87, because *danta*  
is named *pada* before *bhyam*, &c. by No. 172). In *datāh*, *datā*, the  
substitution of *jaś* does not take place; because inflective bases are  
called *bha* before *yachādī* suffixes by No. 173.

1st case—यूषः, यूषौ, यूषाः । 2. c. यूषम्, यूषौ, यूषान् or यूषन् यस् ।  
This form seeks the aid of the following.

No. 247.—अल्लोऽपोः (6-4-134). अङ्गाव्ययोःसर्वनामस्थानयज्ञाति  
स्वादिपरो योऽन् तथाकारस्य लोः स्यात् । The short *a* of *an*, the last syllable  
of an inflective base is elided before case-suffixes beginning with  
*y* or *a* vowel and not being *sarvanāmasthāna*. Hence, यूषन् + अस् । The  
*n* after *sh* will be changed to the cerebral by the following rule.

No. 248.—रघुभ्यां नेणाः समानपदे (8-4-1). In the same *pida*  
or finished word, *n* following *r* or *sh* is changed to the cerebral. Hence  
2. p. यूष्यः । 3. s. यूष्या । 3. d. यूषन् + भ्याम् । The *n* in this form is elided  
by the next rule.

No. 249.—न लोपः प्रातिपदिकान्तस्य (8-2-7), प्रातिपदिक संज्ञकं यत्  
परं तदन्तस्य नस्य लोपः स्यात् । The final *n* of a *Pratipadikā*, when it  
attains to the designation of a *pada* is elided. When the suffixes  
following a crude form (*Pratipadikā*) are elided, or when a crude form  
is called a *pada* by No. 172, this rule applies. Hence, we have 3. d.  
यूषभ्याम् । 3. p. यूषमिः । 7. s. यूषन् + फः । This form calls for the  
optional elision of *a* in accordance with the following.

No. 250.—विभाषा फिश्योः (6-4-136). The short *a* of *an* (see  
No 247) is optionally elided before *ni* and *śi*. Hence 7. s. यूष्या or  
यूष्यिः । The other words of Rule 246 will be declined in their proper  
places. द्वयोरह्राभयो, द्वाहः (lasting two days). This is declined like  
Rāma, but the 7th case of it is formed by the next rule.

No. 251.—संख्याविसाधूर्षस्याहृष्टाऽहनन्यतरस्यां हो (6-3 110). *Ahan* is optionally the substitute of *ahna* before the suffix *ni*, when it occurs in a compound preceded by a numeral, or by *vi* or by *sáya*.

द्वाह + दि = द्वाह + दि or द्वाहन + दि = द्वाहे (Guna) or द्वाहनि or द्वाहि (250). आहुः सायः = सायाहुः (evening). 7. s. सायाहे or सायाहि or सायाहनि। विगतमहार्ष्यात्: (the past day). 7. s. एहे or एहि or एहनि। Now we come to the declension of bases ending in long *a*.

#### D.—DECLENSION OF BASES ENDING IN LONG *a*.

विश्वं प्राप्तेति विश्वपा: (the Preserver of all, God).

No. 252.—दीर्घज्जसि च (6-1-105). When *jas* or *ich* (letters of *ich* group) follows a long vowel, the long vowel homogeneous with the preceding is not substituted (an exception to No. 234). Thus, we have विश्वपा (vridddhi, 69) in 1. d.

1. p. विश्वपाः (73). 2. s. विश्वपाम् (237). 2. d. विश्वपा: 2. p. विश्वपा + अस्। *Vishvapā* being called *bha* by No. 173, the long *a* of *pā* is elided by the next rule.

No. 253.—आतो प्राप्तेः (6-4-140). Elision is the substitute of an inflective base that ends with a verb ending in the long *a*, when the base is called *bha*. The elision in this case affects the final of the base by No. 45.

Hence, विश्वप + अस् = विश्वपाः । 3rd case विश्वपा, विश्वपाभ्याम्, विश्वपाभ्यामिः । 4th case विश्वपे, विश्वपाभ्याम्, विश्वपाभ्यः । 5. s. विश्वपः । 6. s. विश्वपः । 6. d. विश्वपेः । 6. p. विश्वपाम् । 7. s. विश्वपि । 7. p. विश्वपासु । Voc. sing. हे विश्वपाः, अ. c. एवं शङ्खप्रभादयः । In the same way *śauṅkhadakmá*, the blower of a conch-shell and the like. हाहा 'a celestial musician.' This does not end in a verb; hence it differs in declension from *vishvapā*. 1st case हाहाः, हाहौ, हाहाः । 2. c. हाहाभ्याम्, हाहाभ्यामिः । 3. c. हाहा (No. 73) हाहाभ्याम्, हाहाभ्यामिः । 4 हाहे (vridddhi) हाहाभ्याम्, हाहाभ्यः । 5 हाहाः (73), हाहाभ्याम्, हाहाभ्यः । 6. c. हाहाः, हाहौ (vridddhi) हाहाभ्याम् । 7. c. हाहे (Guna) हाहाः, हाहाभुः ॥

#### E.—DECLENSION OF WORDS CALLED *ghi* (see No. 170).

Ex. हरि = Vishnu. 1. s. हरिः (133, 109). हरे (234). 1. p. हरिस = हरे + अस् (227) = हरयः (65). 2. s. हरिम् (237). 2. d. हरी । 2. p. हरीन् (234, 238). 3. s. हरि + दा, *dā* is an old name of ता.

No. 254.—आङो नास्त्रियाम् ( 7-3-120 ). *Ná* is the substitute of *ā* coming after a base named *ghí*, but not in the Feminine. Hence, 3. s. हृरिणा ( 248 ). 3. d. हृरिभ्याम् । 3. p. हृरिभिः । 4. s. हृरि + ए = हरे + ए ( 229 ) = हरये ( 65 ). 4. d. हृरिभ्याम् । 4. p. हृरिभ्यः । 5. s. हृरि + डभिः । Then

No. 255.—ठसि कुसोऽच ( 6-1-110 ). When *eh* is followed by the short *a* of *ñasi* and *ñas*, the form of the prior is singly substituted for both. Hence हरे + आम् ( 229 ) = हरेस = हरे: ( 133, 109 ). 5. d. हृरिभ्याम् । 5. p. हृरिभ्यः । 6. s. हरे: । 6. d. हर्याः ( *yan* ). 6. p. हृरिणाम् ( 221, 242 and 239 ). 7. s. हृरि + ए = हर + ए ( 217 ) = हरो ( 69 ). 7. d. हर्याः । 7. p. हृरिषु ( 243 ). Voc. हे हरे ( 226 ) हे हरी, हे हरयः । In the same way decline कवि ( a poet ), श्रोपति ( Lord of Fortune ), रघि ( the sun ), अग्निं ( fire ), आरि ( a foe ), आलि ( a black bee ), &c., &c.

Ex. सखि ( a friend ).

No. 256.—आनहं सो ( 7-1-93 ). *Anañ* is the substitute of the base *sakhi*, when *su*, other than the vocative, follows. Thus: सखन + स । *Anañ* by Maxim. No. 46 occupies the place of the final letter of *sakhi*. Again the penultimate letter of the form *sakhan* is to be elided by the next rule.

No. 257.—सर्वनामस्यानेचासंबुद्धो ( 6-4-8 ). The penultimate letter of a base ending in *n* is lengthened, when a *sorvanámaasthána* not being *sāmluddhi*, follows. Hence, सखान् स् । Now the *s* being a unilateral suffix ( see No. 174 ) is elided by the next rule.

No. 258.—हल्लवाक्यो दोषात् सुनिष्यएत्तं हल् ( 6-1-68 ). There is elision of the suffixes, *su*, *ti* and *si* ( the last two being verbal ), when reduced to the unilateral form after what ends in a *hal* or *ñi* or *ep*. Hence, सखान् = सखा ( 249 ). 1. d. सखि + आ ॥

No. 259.—सखुरसम्बूद्धो ( 7-1-92 ). When the *Sarvanámaasthána* suffixes lacking the designation of the vocative come after the base *sakhi*, they are treated as *ñit*, i. e. what has an indicatory *ñ*. Hence the suffixes, आ, जस, आम्, आट are *ñit* after *sakhi*. The office of *ñit* suffixes is stated below.

No. 260.—अवोडिफृति ( 7-2-115 ). त्रितिणिति च पेरोऽनन्ताहृस्य दृष्टिः श्यात् । *Vridhdhi* is the substitute of a base ending in a vowel, when *ñit* or *ñit* suffixes follow. Hence, सखे + आ = सखायो ( echo ). 1. p. सखायः । 2. s. सखायम् । 2. d. सखायो, सखीन् ( 234, 238 ). 3. s. सखा ( 61 ). 3. d.

सखिभ्याम् । 3. p. सखिभिः । 4. s. सख्ये, सुखिभ्याम्, सखिभ्यः । 5. s. सुखि + छषि = सख्य + अस । After *yasya* has taken place, the next rule applies.

No. 261.—**व्यत्यात्परत्वा** (61-112). Short *u* is the substitute of the suffixes *uasi* and *uas* coming after the syllables *khi* and *ti* (long and short), for the final vowels of which *yāñ* has been substituted. (i. e. after *khy*, *ty*). By Maxim. 47, *u* is used instead of the initial vowel of *uasi* and *uas*. Hence, 5. s. सख्यः । 5. d. सखिभ्याम् । 5. p. सखिभ्यः । 6. s. सख्यः । 6. d. सख्योः सखीनाम् (221, 242). 7. s. सख्योः (216, 61). 7. d. सख्यः । 7. p. सखिष्टु voc. हे सखे (226). पति—master. This word is not *ghī* in the simple form (170 a). Hence *yāñ* instead of *Gupta* is used in its declension. Thus 3. s. पत्या । 4. s. पत्ये । 5 and 6. s. पत्युः (261). 6 and 7. d. पत्योः । 7. s. पत्यो (216); the rest like *Hari*. But in a compound, 3. s. भूपतिना । 4. s. भूपतये, &c.

Ex. श्रेमनः सखा, सुमखा (a beautiful friend). 1. d. सुसखायी । 1. p. सुसखायः, अनहूण्डुक्त्वावयोराङ्कुत्वान्दन्तेऽपि प्रवृत्तिः, समुदायस्त्र सखि रूपत्वा भावादसखीति चिसंज्ञा, व्यत्यादित्युत्वं न ॥ The substitute *anāñ* and the change of the status of the *sarv.* suffixes to that of *pit* suffixes, all these being peculiar to the base of a word, are applicable to what ends with the base, but as the compound form (*susakhi*) is quite different from the simple *sakhi*; hence the compound is called *ghī* (the limitation असखि being quite inopportune) and No. 261 cannot apply. Hence 3. s. सुसखिना । 4. s. सुसख्ये । 5 and 6. s. सुसखेः । 7. s. सुसखोः, &c.

अतिशयितः सखा, अतिसखा (a great friend). परमः सखा व्यय = परम सखा (he who has the most excellent friend or a bosom friend). स-खोमतिकान्तोःतिशयिः (superior to or surpassing a female friend). 1. d. अतिसखायो, परमसखायो, अतिसखो, गोपालोऽप्यनहूण्डु खित्ये प्रवृत्तते । In परम सखा, the word *sakhi* has lost its independent character, still the substitute *anāñ* and the characterisation of *sarvandāmasthāñ* suffixes as *pit* suffixes are applicable. In the 3rd and the subsequent cases, these are declined like *Hari*; while अतिशयिः is wholly declined like *Hari*.

#### F.—DECLENSION OF NUMERALS ENDING IN SHORT i.

**कति** (how many?) is a true plural. Hence, 1. p. कतिकास *kati* being named *shat* by No. 176, the suffix *jas* as well as *as* is elided by No. 203, and the *luk* thus taking the place of the suffixes does not influence the form *kati*, as elided suffixes generally do (प्रत्ययलोपेण); be-

cause No. 179 forbids such a course. Hence *kati* cannot be affected by *guna* in accordance with No. 227. Thus 1. p. कति । 2. p. कति । 3. p. कतिभिः । 4. p. कतिभ्यः । 5. p. कतिभ्यः । 6. p. कतीनाम् । 7. p. कतिगु ॥

Ex त्रि (three). 1. p. त्रि + जस् = त्रे + अस् ( 227 ) = त्रयः ( 65 ).  
2. p. त्रि + जस् = त्रीन् ( 234, 238 ). 3. p. त्रिभिः । 4. p. त्रिभ्यः । 5. p. त्रिभ्यः । 6. p. त्रि + आम् ॥

No. 262.—त्रेत्यस्य ( 7-1-53 ). Substitute *traya* for *tri* before ाम्. Hence त्रयानाम् ( 221, 242, 239 ). 7. p. त्रिषु । गीणत्वेऽपि । Also when *tri* occurs at the end of an attributive Comp. •

Ex. द्विःयानाम् ( of those who have three dear friends ). द्वि = two, is dual and used as a Pronominal.

No. 263 —त्यदादीनामः ( 7-2-102 ). Short *a* is the substitute of the Pronominals beginning with *tyad* ( see 155 ), when a case-suffix follows. द्विपर्यन्तानामेवेदिः । The great Commentator wills that the list shall not extend beyond *dvi*. Hence, 1 and 2. d. द्वि + आ = द्व + आ । 3, 4, 5. d. द्वि + भ्याम् = द्वाभ्याम् ( 240 ). 6 and 7. d. द्वि + आम् = द्वि + आम् = द्वि + आम् ( 231 ) = द्वयेः 2. द्वाप्रतिकातो = अतिद्विः ( excelling the two ) like *Hari*. आहुनोमिः ( a descendant of *Udulomanu* ).

1. s. आहुनोमिः । 1. d. आहुनोमी । 1. p. उहुनोमाः ॥

2. s. आहुनोमिम् । 2. d. आहुलोमी । 2. p. उहुलोमान् ॥

लोकाऽपत्येषु बहुतु, अकारो वात्याः । Short *a* is the substitute of *Uduloman* to express a plurality of descendants. In the plural number the form उहुनोमा is declined, and in singular and dual आहुलोमि which resembles *Hari*.

#### G.—DECLENSION OF WORDS ENDING IN LONG i.

Ex. वातप्रमीते, वातप्रमी 'out-running the wind ; an antelope.' 1. s. वातप्रमीः । 1. d. वातप्रमी ( No. 234 does not apply here, because No. 252 prohibits its operation ; hence No. 267 applies ). 1. p. वातप्रम्यः । 2. s. वातप्रमीम् ( 237 ). 2. d. वातप्रमी । 2. p. वातप्रमीन् । 3. s. वातप्रम्या, वातप्रमीभ्याम्, वातप्रमीभिः, 4. वातप्रम्यं, do. वातप्रमीभ्यः, 5th वातप्रम्यः do. do. 6. वातप्रम्यः, वातप्रम्योः, वातप्रमी + आम् = वातप्रम्याम्, 7. वातप्रमां, do. वातप्रमीषु, ( 243 ). 7. s. वातप्रमा, अकः सवर्णैः

क्विन्नवातप्रमीशब्दस्य तु अमि शसिडो च विशेषः, वातप्रम्यम् वातप्रम्यः, वातप्रम्यः ; यरनेकाच इति यथा । The word *vātrapramī*, when it ends in

*kvip*, forms. 2. s. वातप्रस्थः । 2. p. वातप्रस्थः । 7. s. वातप्रस्थि, in accordance with No. 267. The 1st *vātaprāmī* ends in the *uṇad*, suffix ण् (वातप्रमीः Rule 1, Chapter IV. *uṇadi*).

In the same way are declined यदी (यद्यनेनेति = a path). यदी (पातिलोकमिति = the sun) &c.

बहुः प्रयसो यस्य सबहुश्रेयसी, 'he who has many excellent qualities'; like *nadi*. We have, 1. s. बहुश्रेयसी, (No. 258). 1. d. बहुश्रेयस्या (61). 1. p. बहुश्रेयस्यः । 2. s. बहुश्रेयसीम् । 2 p. बहुश्रेयसीन् । 3. s. बहुश्रेयस्या (61). 3. d. बहुश्रेयसीभ्याम् । 3. p. बहुश्रेयसीभः । 4. s. बहुश्रेयसी + दे = बहुश्रेयसी + आद् + दे (223, the *śūl* suffixes of *nodi* are enlarged by *āt*, hence) बहुश्रेयसी आ, ए.; to this form, the next rule refers.

No 264.—आटज्ञ (6-1-90). आटोऽविपरेश्चिरेकादेश स्यात् । *Vrid-dhi* is the single substitute, when *ach* follows *āt*. Thus = बहुश्रेयसी + ए = बहुश्रेयस्यै (*yan*).

5 and 6. s. बहुश्रेयस्याः (*āt, vrid-dhi; yan*), 6 and 7. d. बहुश्रेयस्योः । 6. p. बहुश्रेयसीनाम् (221). 7. s. बहुश्रेयस्याम् (214). 7. p. बहुश्रेयसीनु ॥

No. 265.—अस्वार्थनद्योऽहस्यः (7-3-107). The short vowel is the substitute of words meaning *umbā* (a mother) and of *nadi*, when the vocative *su* follows.

Hence, से बहुश्रेयसि.

Ex. कुमारोमिळन् कुमारोवावरन् वा ब्राह्मणः कुमारो । 'A Brahman who wishes for a damsel, or acts like a damsel,' here *kvip* in the sense of the agent is added to the nominal base *kumāri*. This verbal suffix entirely disappears leaving the base bare.

1. s. कुमारी (258). 1. d. कुमारी + ओः । Being formed by the verbal affix *kvip*, this word comes within the scope of the following general rule.

No. 266.—अचिन्तुधातुभ्यां ष्टोरियहुवह्ने (6-4-77). अनुप्रत्यान्तस्ये ष्टोः वर्णान्तस्य धातोऽवृत्त्यस्य चाङ्गस्येयहवह्ने स्तोऽजादी प्रत्ययेपरे ॥ Of verbal bases ending in the suffix *śnu* or of verbal roots ending in the letter *i* or *u*, and of the nominal base *bhu*, *iya* and *uvāñ* are the substitutes; when an affix beginning with a vowel follows. Now in the case of *kumāri* consisting of more syllables than one, this general rule gives way to the next special-rule of the *apavāda* nature.

No. 267—एरनेकाचोऽप्योगपूर्वस्य (6-4-82). भास्वव्यवसंयोगपूर्वो न भवति यद्वयंस्तदन्ता यो धातुस्तदन्तस्यानकाचो मङ्गस्य यथा स्यादजादी प्रत्ययेपरे ॥

*Yan* is the substitute of a multivocal base ending in a verbal root that ends in *i* not preceded by a compound consonant forming a part of the root; when an affix with an initial vowel follows. Hence, *yan*—कुमार्या, 1. *p.* कुमार्यः; *voc. sing.* हे कुमारि (265), 2. *s.* कुमार्यम् । 2. *p.* कुमार्यः । 4. *s.* कुमार्यै । 5. and 6. *s.* कुमार्याः । 6. *p.* कुमारीणाम् । 7. *s.* कुमार्याम् । 7. *p.* कुमारीषु । पर्याय, a genius, is thus declined—1. *s.* पर्योः । 1. *d.* पर्यो । 1. *p.* पर्यः । 2. *s.* पर्यम् । 2. *d.* पर्योः । 2. *p.* पर्यः । 7. *s.* पर्यिः । the rest like *vataprami*. Note that *kumári* in spite of losing its independent character is still declined like *nádi*.

Ex. उची 'one who leads up, a rescuer,' 1st sing. उचीः, उचोः। धातुना संयोगस्य विशेष्याटिहस्यादेवयत् । The compound consonant as mentioned in Rule No. 267 must be a part of a verbal root, and since the compound consonant in this example is formed of the initial letter of the root *ni*, to lead and the final of *ut*, hence No. 266 does not apply and we have *yan* by No. 267. एवं पास्तोः । In the same way *grámápi*, the leader of a village. Why the restriction, 'not preceded by a compound consonant'? Witness सुधियो 'two prosperous men'; here the final *i* is preceded by a compound consonant forming part and parcel of the root.

N. B.—गतिकारकेतरपूर्यंपदस्य यण नेवते । It is the wish of the great Commentator that *yan* shall not be the substitute of what is preceded by something else than *gati* (25a) and *Káraka*.

Hence, शुद्धधियो 'two men of pure minds,' परमधियो 'two men of great intellect.'

No. 268.—न भूसुधियो (64-85). *Yan* is not the substitute of *bhu* 'to exist' and *sudhi* 'an intelligent man,' before a case suffix beginning with a vowel. Hence, 1. *s.* सुधीः । 1. *d.* सुधियो (266). सखायमिच्छतीति, सखीयति, ततः क्रिप् (सखो) 'he who wishes for a friend.' Acting on the principle that a partial alteration in a word does not affect its identity we have, 1. *s.* सखा । 1. *d.* सखायो । 1. *p.* सखायः । *voc. sing.* हे सखोः, अमि पूर्वरूपात्परत्वाद्यग्निप्राप्ते ततोऽपि परत्वात्सख्युरसम्बुद्धौ, इति प्रत्यन्ते । By the Law of Posteriority *yan* (No. 267) supersedes the substitution of the Prior Form (No. 237) and then by the same Law is superseded by No. 259. Thus 2. *s.* सखायम्, 2. *p.* सख्यः (267). Use *yan* (267) in the rest of the declension of this word.

सहयेन वर्तते सखः, तमिच्छतीति, सखोः 'who wishes for what is in the sky.' सुतमिच्छतीति सुतोः 'who wishes for a son.' सुखमिच्छतीति

सुखी 'a pleasure seeker.' 1. d. सख्या, सुत्या, सुख्या । 5 and 6. s. सख्यः, सुत्यः, सुख्यः (No. 261).

#### H.—WORDS ENDING IN SHORT u AND SHORT ri.

शंभु (*Sīva*) is declined like *Hari*, as, शंभुः, शंभू, शंभवः, &c. In the same way are declined विष्णु, वायु (the wind) भातु (the sun). Now, we come to the declension of bases ending in *ri*. The base क्रोष्टु 'a jackal' is treated as one ending in *ri* before *sarva* suffixes in accordance with the rule coming next.

No. 269.—हृज्ञवत्क्रोष्टुः (7-1-95). The form *kroshṭu* is like *kroshṭri* before *sarvanāmauñthan* suffixes, but not before the *su* of *sambudhi*. Hence, we have to decline the form *kroshṭri* in the 1st and 2nd case. Thus by No. 228 क्रोष्टु becomes क्रोष्टर् (44), but the following rule provides for the nom sing otherwise.

No. 270.—ऋदुग्नस्पुरदंसोनेहसां च (7-1-94). *Anaū* is the substitute of words ending in short *ri*, of *us̄mas*, 'the regent of the planet Venus,' of *purudansas* 'Indra' and of *anehas*, 'time,' when *su* not being *sambudhi* follows. Hence क्रोष्टन + स ॥

No. 271.—अन्तनृच्यपुरदृनेष्ट्यष्टकतदोत्पोत्पश्चास्त्याम् (6 4-11). The penultimate letters of these—*ap*, water; what ends in *trin* or *trich*; *svasti*, a sister; *naptri*, a grandson; *neshtri*, an officiating priest; *twashtri*, a carpenter; *kshatṛi*, a charioteer; *hotṛi*, a Rigvedi priest; *potṛi*, a priest; *prāśastri*, a ruler;—is lengthened, when a *sarvanāma* suffix excluding *sambudhi* follows. Since *krashṭri* ends in *trich*, we have क्रोष्टान् स । Again, eliding *s* by No. 258, and *n* by No. 249, we get 1. s. क्रोष्टा । 1. d. क्रोष्टरि (228 and 271). 1. p. क्रोष्टरः । 2. s. क्रोष्टारम् । 2. d. क्रोष्टरो । 2. p. क्रोष्टु + शस् । *Kroshṭu* does not assume the *trich* form before *suas*, hence by No. 234 and 238, we have क्रोष्टन । 3. s. क्रोष्टु + टा । then,

No. 272.—विभावा त्रसीयादिव्यचि (7-1-97). *Kroshṭu* is optionally *krashṭri*, when a suffix of the 3rd case or of the subsequent ones beginning with a vowel follows. Hence, we have क्रोष्टु + आ=क्रोष्टा in 3. s. or क्रोष्टुना । 3. d. क्रोष्टुभ्याम् । 3. p. क्रोष्टुभिः । 4. s. क्रोष्टे or क्रोष्टवे (229). 5. s. क्रोष्टु + इसि—to avoid *yāṣ* we have the next rule.

No. 273.—ऋत उत् (6-1-111). ऋदन्तात् डिल्लीरति परे उकार एकादेवः स्वात् । Short *u* is the single substitute, when the *a* of *nas̄i* and *nas* follows what ends in short *ri*. Since a substitute for *ri* is always followed by *r*, we have to employ *ur*. Thus क्रोष्टुरस्.

No. 274.—रात्सत्य (४-२-२५) रेकात्सयेगान्तत्य ससैव लोपो नान्यत्य ॥ रेकत्य विसर्गः । When *s* at the end of a compound consonant follows *r* in the same; it is elided, but any other letter under the same conditions cannot be elided. Hence, after the elision of *s*, *r* is replaced by a *visarga* (109). Thus 5 and 6. *s.* क्रोष्टुः or क्रोष्टं । 6 and 7. *d.* क्रोष्टोः or क्रोष्टोः । 7. *s.* क्रोष्टर् or क्रोष्टा । 6. *p.* क्रोष्टु + आम् । आमि परत्यान्तव्यद्वये प्राप्ते ॥ नुमचिरवृक्षद्वादेयो नुट् पूर्वविवरियेत् ॥

Here by virtue of *ām*, two rules No. 272 and 221 come into effect at the same time; then by the Law of Opposition, No. 58, preference is given to No. 272. But Pātaujali says: \* Let by the opposition of a preceding rule (contrary to No 58) *नुष्ट* be used in preference to *num*; the aphorism *achi ra rita* (No. 282) and *trijat* form No. 272. Thus 6. *p.* क्रोष्टुनाम् । Now we come to the declension of bases ending in long *u*.

#### I.—Long *u*, *ri*, *lri*, &c.

Ex. हृष्टु (a celestial musician). 1st हृष्टः, हृष्टी, हृष्टः; 2nd हृष्टम् हृष्टी, हृष्टन् । *Yan* is used in all cases.

Ex. अतिच्छु (victorious over armies) is declined like *nadi*. Hence, voc. *s.* हे अतिच्छु (265). 4. *s.* अतिच्छ्ये । 5 and 6. *s.* अति च्छ्याः । 6. *p.* अतिच्छुनाम् । Ex. खल्पु (a sweeper). 1. *s.* खल्पः ॥

No. 275.—ओः सुषि (6-4-83). धात्वयवसंयोगपूर्वो न भवति य उवर्णस्तदन्तो यो धातुनदन्तस्यानेकाचेऽहृत्य यण् स्यादजाती सुषि । गतिकार-केतर पूर्येषदस्य यण् न अते ॥ When a *sup* suffix beginning with a vowel follows; *yan* is the substitute of an Inflective base that consists of more syllables than one, and ends with a verb; provided that the verb ends in the letter *u* not preceded by a conjunct consonant forming a part and parcel of it. *yan* is not intended, when something else than a prefix or a case is attached at the beginning of a verbal word. And since *khala* is here a case 'Kāraka,' we have by employing *yan*, 1. *d.* खलस्याः । 1. *p.* खलस्यः, &c.

In the same way मुलः: 'a good reaper!' Why 'that...consists'? Witness the Monosyllabic Form मूः, मुवा, मुवः ।

Ex. वर्षान्मृः: (a frog); to avoid *uvañ*, the following special rule \*was framed.

No. 276.—वर्षाभ्यात् (6-4-8) *Yan* is the substitute of this form before a *sup* suffix beginning with a vowel. Hence, वर्षाभ्योः, वर्षाभ्यः, &c.

अन्तृदम्भजम्बुकफूककंच्चुटिपिष्टुरित्याटिसूत्रेण व्युत्पादितः ॥ दृभो यन्ते  
 'to wind round.' दृमतीति दृम्भः ( a snake). अतिक्षम्भने (to bind).  
 अन्तीति अन्तः ( a tie). जमुशब्दने (to eat). जम्भः ( Indian fruit,  
*jāmūn*). कफलात्मति कर्म्भूतः ( phlegmatic ) टिथि विषय स्तित्यजस्ति, विधितः  
 ( losing courage or presence of mind ). कक्ष दधातीति कक्ष्यः ( the jujube  
 tree )—all these words end in *kū*, a *unadi* suffix. 1. d. दृम्भोः । 1. p.  
 दृम्भः । 2. s. दृम्भम्; the rest like *Huhu*. दृच्छिति नान्तेहिंसायै उप्ये भुवः  
 क्विप् । The word दृन्धु 'the thun lerbolt' is formed of the indeclinable  
*drin* 'injury' and *bhu* 'to be' followed by *kip*. दृन्धरपुनः पूर्वस्य भुव्रो यण्  
 वत्तयाः । *Yap* is the substitute of *bhu* preceded by *drin* 'injury' *kara*  
 'hand' *punoh* 'a gain.' Hence, 1. and 2. d. दृम्भोः । 1. p. दृम्भः; the  
 rest like *khalapū*. करभूः 'a fingernail' makes 1 and 2. d. करम्भोः and  
 1. p. करभः, पुनभः: ( regenerated ). पुनभ्याः, पुनभ्यः । धातुः 'the Supreme  
 Cherisher' makes 1. s. धाता ( Nos. 270, 271, 258, 249 ). 1. d. धातारो  
 ( 228, 271 ). 1. p. धातारः । Voc. sing. हे धातः ( 228, 258, 109 ).

आर्णोचत्य यात्वं वाच्यम् । Let it be stated that *n* cerebral is used  
 in place of *n* dental coming after *ri* long or short. Hence, 6. p. धातुणाम् ( 221, 242 ). In the same way are declined, *naptri* &c. of No. 271.  
*पितृ* 'a father' makes 1. s. पिता । 1. d. पितरो । 1. p. पितरः । 2. s. पितरम् ।  
 2. p. पितृन्; the rest like ( धातु ). *Pitri* does not come within the  
 operation of rule 271, and likewise जामातु 'a son-in-law.' भातु 'a  
 brother, &c.' are not amenable to it. नक्षाटिपहण्युत्पत्तिपत्रेनियमार्थम् ।  
 Granting that *pitri* &c. are formed by the same *unadi* suffixes that are  
 employed to form *naptri* &c. mentioned in Rule No. 271, the citing of  
 these alone in No. 271, determines that those *pitri* &c. are excluded  
 from the operation of it.

Ex. न 'a man' makes 1. s. ना । 1. d. नरो । 1. p. नरः । voc. sing.  
 हे नः ॥

No. 277.—न च (6-4-6). The vowel of *nri* is optionally lengthened before *nám*. Hence, नणाम् or नणाम् ॥ .

The imitative forms of the verbal roots कृ 'to scatter' and ते  
 'to float' are *kri* and *tri*, being actually the original forms of them,  
 and either *it* or *yan* is made use of in declining them. Thus 1. s. कीः ।  
 1. d. किरोः । 1. p. किरः । 1. s. तीः । 1. d. तिरोः । 1. p. तिरः; the rest  
 like *gir*. Alternatively, कृः, क्री, कृः । 2. s. कृम् । 2. d. क्रोः । 2. p. कृन् ।  
 3. s. क्रा । 4. s. क्रे, &c.

The imitative forms गम्लू, शक्लू make 1. s. गमा शका (No. 270).  
 1. d. गमली, शकली (here Guṇa by No. 228 is followed by *l* by No. 44).  
 1. p. गमलः, शकलः; 2. s. गमलम्, शकलम्; 2. p. गम्लू, शक्लू; 3. s. गम्ला, शक्ला; 4. s. गम्ले; 5 and 6. s. गम्लु, शक्लु, &c.

Ex. से makes 1. s. से; 1. d. सयौ; 1. p. सय; &c. Likewise सते: सतयौ, सतयुः; Ex. गो 'a bull.'

No. 278 a.—गोतेऽणित् (7-1-90). The *savandma* suffixes coming after the word *go* are like *ṇit* suffixes. ओतेऽणिर्दति वाच्यम्। Let them be called *ṇit* after *o* in general, i. e. after words ending in *o*. By 'like *ṇit* suffixes' it is to be understood that they exercise the power of *ṇit* suffixes (see No. 260). Hence, गो + सु = गोस् = गीः; 1. s. गी + श्वी = गाश्वी; 1. d. गाश्वः; 1. p.

No. 278 b.—श्रोतेऽम् शसेः (6-1-93). Long *a* is singly substituted, when the vowel of *am* or of *śas* follows *o*. Hence, 2. s. गा + अम् = गाम्; गा + श्वस् = गाः; 3. s. गवा; 3. d. गोभ्याम्; 3. p. गोभिः; 4. s. गव्ये; 5 and 6. s. गोः (255). 7. s. गविः; 6 and 7. d. गवेः (65, 109). 6 and 7. p. गवाम्, गोषु। Likewise सुश्वी (the beautiful sky) सुश्वायै, सुश्वाचः॥

Ex. रै—wealth.

No. 279.—रायो हलि (7-2-85). Long *a* is the substitute of *rai* before a case-suffix beginning with a *hal*. Hence, रा: 1. s. रै + ओ = रायै; 1. d. रायः; 1. p. रायम्। 2. s. रायः; 2. p. राया। 3. s. रायाम्। 3. d. &c.

Ex. ग्लौ (the moon), makes 1. s. ग्लौः; 1. d. ग्लायौ; 1. p. ग्लायः; 1. s. ग्लायम्; 2. d. ग्लायी; 2. p. ग्लायतः; 3. s. ग्लाया; 3. d. ग्लायाम्। 4. s. ग्लाये; 5 and 6. s. ग्लायः; 6 and 7. d. ग्लायेः; 7. s. ग्लायि; 7. p. ग्लायुः॥

## CHAPTER IX.

### DECLINATION OF FEMININE WORDS.

रमा—Ramā.

1. s. रमा + स् = रमा (258). 1. d. रमा + शी (199) = रमार्ह = रमे (66 a). 1. p. रमा + ज्ञे = रमाः (73).

By No. 233, *e* is the substitute of *Ramā* ending in *ap*, when the Vow. *su* follows, and by No. 244, the *su* is elided. Thus we have

Voc. sing. हे रमे । Voc. d. हे रमे । Voc. p. हे रमाः । 2. s. रमाम् । 2. d. रमे । 2. p. रमाः । *Ekār* being the substitute of *Ramā* before *ān* by No. 222, we have 3. s. रमया । 3. d. रमायाम् । 3. p. रमायिः । 4. s. रमा + याद + छे ( २२४ ) = रमायाद् = रमायै ( ६९ ). 4. d. रमायाम् । 4. p. रमायः । 5th रमायाः, रमायाम्, रमायः । 6th रमायाः, रमेश्वाम् ( २३२ ) = रमयोः रमायाम् ( २२१ ). 7. s. रमायाद् + आम् = रमायाम् ( २१४ ). 7. p. रमात् ॥

Note that the *ñit* suffixes of a feminine ending in *ap* are always augmented by *yat*. ‘एवं दुर्गादयः’ in the same way, *Durgā*, &c.

Ex. सर्वा, the feminine of सर्व ‘all,’ is thus declined—1st सर्वा, सर्वै, सर्वाः । 2nd सर्वाम्, सर्वै सर्वाः । 3. s. सर्वया । 4. s. सर्व + स्याद् + छे (the *ap* of *sarvā* is shortened, and *syat* is prefixed to *ñit* by No. 225) = सर्वस्यै । 5. s. सर्वस्या । 6. s. सर्वस्या । 6 and 7 d. सर्वयोः । 6. p. सर्वासाम् ( २१९ ). 7. s. सर्वस्यात् ( २२५, २१४ ). 7. p. सर्वासु ॥

Ex. उत्तरपूर्वा (the north-east quarter). By No. 156, the word *pūrvā* is optionally a Pronominal in a *bahuvrihi* compound denoting a cardinal point; hence the compound can be declined either as *sarvā* or as *Ramā* before *ñit* suffixes. Thus in 4. s. we have उत्तरपूर्व्यै or उत्तरपूर्वस्यै । When the compound does not denote *antarādu*.—Intermediate space—it is declined exactly like *Ramā*; as योन्तरा, सापूर्वा यस्या उन्मुखायास्यैउत्तरपूर्व्यै (a lunatic female to whom north and east are as one).

Since what ends in *tiya* is optionally a Pronominal (तीयस्य इत्सुवा) before *ñit* suffixes, we have 4. s द्वितीयस्यै, द्वितीय्यै । 5 and 6. s. द्वितीयस्या: द्वितीयायाः । 7. s. द्वितीयस्याम्, द्वितीयायाम्, &c., the rest like *Ramā*. In the same way त्रितीया ॥

अस्त्रार्थनदोहृष्ट्यः No. 265, gives us हे अस्त्र हे अक्षु ते प्रल्ल (Oh mother !). But we cannot shorten the final long *a* of words ending with *dā*, *lā*, *kā*, not forming a compound consonant. Hence, हे अस्त्राले, ते अस्त्राते, ते अस्त्रिके ॥

Ex. जरा (old age)—1. s. जरा । 1. d. जरसे ( २१५ = शीभावात्परत्वा ज्ञातस्), by the Law of Posteriority, *jaras* in preference to reducing the dual suffixes of the 1st and 2nd case to the *śi* (शी) form. 1. p. जरात् । 2. s. जरसम् । 6. p. जरसाद्, &c., पक्षे हलादेव च रमावत् । In the alternative case and before suffixes beginning with a consonant it is declined like *Ramā*.

Ex. नासिका (the nose). *Nas* is substituted for *nāsikā* before *śas*, &c. ( २४६ ). Thus 2. p. नसः । 3. s. नसा । 3. d. नोभ्याम् ( १७२, १३३, १३५,

66 a) &c. पक्षे सुटि च रमावत् । Like *Ramá* in the alternative case, before *sut* and the 1st five suffixes. By the same aphorism No. 246, निश्च is used or *nishá* before *sás* &c. Hence 2. p. निश्चः । 3. s. निश्चा । 3. d. निश्च+भ्याम् । *Nis* being called a *pida* before *bhyám* and the like, *s* is changed to the cerebral by the following rule.

No. 280.—ब्रह्म भ्रज सज्ज मूर्ज यज राज भाजच्छशामः ( 8.2-36 = अन्ति पदान्ते च ). When *jhal* follows, or at the end of a *pada*, *sh*, cerebral is the substitute of *vrócha* ‘to cut’ *bhrasga* ‘to fry’; *arij* ‘to create’; *mrij* ‘to rub’ *yaj* ‘to worship’; *raja* ‘to shine’; *bhrája* ‘to shine’ and of what ends in *ch* or *s*. Hence, निश्च+भ्याम् = निदभ्याम् ( 87 ). 3. p. निदभिः । 7. p. निदसु = निदसु or निद + धुद् + सु ( 102 ) = निदसु or निदस्तु ( 92 ).

Some say that Rule 280 relates to verbs only, since the word *dhalok* can be supplied in it from दादेष्यतोर्धः ( 8.2-32 ). According to them, निदभ्याम् &c. ( 87 ) and निच्छु ( 87, 85, 92 ) मांसएतनासानूनां, मांस्, एत्, द्वयोवाचायाः ग्रसादेः वा । Of *mánsa* ( flesh ), *prilanā* ( an army ) and *sáná* ‘a table land’ there are *máns*, *prit* and *snú*, respectively, whence *sas*, &c follow. Hence 2. p. एतः । 3. s. एता । 3. d. एदभ्याम्, &c. पक्षे सुटि च रमावत् । In the alternative case and before *sut* like *Ramá*.

Ex. गोपा ( a milkmaid ) like *visvapá* ( मतिः प्राणेण हरिवत् *mati* ( reason ) is in most cases declined like *Hari* ). Thus 1. s. मतिः । 1. d. मती । 1. p. मतयः । 2. s. मतिसः । 2. d. मती । 2. p. मतीः ( 238 does not apply ). 3. s. मत्या । 3. d. मतिभ्याम् । 3. p. मतिभिः । It is optionally *nuñi* before *nit* suffixes ( see 169 ). Hence, 4. s. मत्ये or मतये । 5 and 6. s. मत्याः, मत्ये । 7. s. मत्याम्, मत्ये ( 215 ). In the same way are declined *śruti*, *smriti*, &c.

No. 281.—त्रि चतुरोः स्त्रियोनिषुचतसु ( 7.2-99 ). *Tisri* and *chatarī* are respectively used for *tri* ‘three’ and *chatur* ‘four’ in the feminine, when *sup* suffixes follow.

No. 282.—अतिर ऋतः ( 7.2-100 ). *R* is the substitute of the *ti* of these before a vowel; hence तिसः । 1 and 2 p. तिष्विः । 3 p. तिष्वयः 4 and 5 p.....By नुमतिर । *Nuñi* is used before *ám* coming after these, and then the following rule applies.

No. 283.—नतिसु चतसु ( 6.4-4 ). *Tisri* and *chatarī* are not lengthened before *ám*; hence, तिसुषाम्, in 6. p. तिसुषु, in 7. p. प्रियास्त्रय स्त्रीणि वा पस्याः सा प्रियतिः मतिवत् ( she who loves three ) like *mati*. आमि

तु प्रियत्रयामिति विशेषः । It specially makes *priyatrayāñom* in 6. p. प्रियास्त्रियस्त्रिय स इति विशेषे तु प्रियसिंहा (he who has three sweet-hearts; 270 and 257, 258, 249). 1. d. प्रियत्रिष्ठा (282). 1. p. प्रियत्रिष्ठः, &c.

Ex. द्वि (two). To this the feminine termination *āp* is added after the operation of Rule No. 263. Hence, द्वृ + आप = द्वृष्टि makes 1 and 2. d. द्वृष्टिः 3, 4 and 5. d. द्वृष्ट्याम् 6 and 7. d. द्वृष्टेः ॥

Ex. पारवी (Párvati) makes 1. s. पारवीते (258). 1. d. पारवीष्टः । 1. p. पारवीष्टः । Voc. sing. पारवीते (265). In the same way are declined वाणी (speech); नदी (a river) and the like.

Ex. लक्ष्मी (the goddess of Fortune). अवीतन्त्री तरी लक्ष्मी धीरी शीरामुणार्टिषु. सत्त्वं स्त्रीलिङ्गं शब्दानां न सुनेष्यः कदाचन ॥ Note that the suffix *su* after *avi* (a woman in her courses) *tantri* (any string); *turi* (a boat), *Lakshmi* (Fortune), *dhi* (wisdom); *hri* (modesty); *śrī* (Sarasvati or Lakshmi) is never elided, as directed by No. 258; because all these end in *uṇḍi* suffixes, but not in *nip*, &c. They are all declined like *Gauri*, except in 1. s.

Ex. स्त्री (a female)—makes 1. s. स्त्रीते । Voc. sing. स्त्रीति (265).

No. 284.—स्त्रियाः (64-79). *Iyañ* is the substitute of the word *stri* before a suffix beginning with a vowel. Thus 1. d. स्त्रियोः । 1. p. स्त्रियः ॥

No. 285.—वामशासोः (64-80). *Iyañ* is optionally the substitute of *stri* before *am* and *as*. Hence, 2. s. स्त्रियम् or स्त्रीम् । 2. p. स्त्रियः or स्त्रीः । 3. s. स्त्रिया । 4. s. स्त्रिये (223, 264). 5 and 6. s. स्त्रियाः । 6 and 7. d. स्त्रियोः । 6. p. स्त्रीयाम् (*nut* = 221) 7. s. स्त्रियाम् । 7. p. स्त्रीयुः ॥

Ex. स्त्रियमतिकान्तः, अतिस्त्रियः । 1. s. (masc.). 1. d. अति स्त्रिये (two men superior to a woman).

Note 1.—गुणानाभावोत्तुनुभिः परत्वार्थुर्भिः बाध्यते, क्लीवे नुमाच स्त्री शब्दाव्ययित्यवधार्यताम् ॥ *Guṇa*, the reduction of the suffix *ṭā* to the form *na*, the substitute *au* (No. 217) and the augment *nuṭ*—all these operations, by the Law of Posteriority supersede the substitute *iyañ* peculiar to *stri* in the masculine; but in the neuter, *num* too debars *iyañ*. Thus 1. p. अतिस्त्रियः (227). Voc. sing. हे अतिस्त्री (226). 2. s. अतिस्त्रियम् (285) or अतिस्त्रियम् (237). 2. p. अतिस्त्रियः (285) or अतिस्त्रीन् (238). 3. s. अतिस्त्रिया (254). 4. s. अतिस्त्रिये (229). 5 and 6. s. अतिस्त्रीः (229, 255). 6 and 7. d. अतिस्त्रियोः । 6. p. अतिस्त्रीयाम् । 7. s. अतिस्त्री (227).

NOTE 2.—**ओस्योकारे च नित्यं स्यादमश्वेऽसु विभादाया ।** क्षयादेवेऽति नान्यत्र स्थिया: गुण्युपसज्जने ॥ क्षीवेत्तुनुम् । *Iyañ*, a substitute before a suffix beginning with a vowel, is always used before *os* and *okār*, but optionally before *am* and *as* and not anywhere else, when *stri* becomes a subordinate word in a compound denoting a male; but *num* is the augment of it in a neuter compound (293). Thus: 1. s. अतिस्थिः । 1. d. अतिस्थिणी । 1. p. अतिस्थिणिः । The same in the 2nd case. 3. s. अतिस्थिणा । 4. s. अतिस्थिणौ, &c.

Ex. शी—1. s. शीः । 1. d. श्रीयैः । 1. p. श्रीयैः । Voo. s. हे शीः (167; 283). 4. s. श्रीयै (169, 223, 264) or श्रीये (266). 6. a श्रीयाः or श्रीयः । 6. p. श्रीयाम् (168, 221) or श्रीयाम् । 7. s. श्रीयाम् (169, 214) or श्रीयम् ॥

Ex. सुष्टु धीर्यत्वाः, सुष्टु धीर्यति वेति विष्ट्रे तु वृत्ति मते सुधीः श्रीवत् (she whose intellect is good, or who thinks well) is declined like *śri*, in the opinion of *patanjali*; but according to some like *sudhi*, Masculine. सुष्टुधीः सुधीः 'good intellect' like *śri* only. पामणी + खलपूः are declined as Masculines, and very rarely as Feminines. घेनु (a cow) like *mati*.

No. 286.—**क्लियां च** (7-1-36). When the word *kroshī* denotes a female, it takes the form *kroshī*.

No. 287.—**क्लवेष्यो छीप** (4-1-5). After a word ending in *ri* and after one ending in *n*, *śip* is added to form the Feminine. Hence, 1. s. क्लोष्ट्रीः । 1. d. क्लोष्ट्रीौ । 1. p. क्लोष्ट्रौः; like *Gaurī*; भूः 'the eye brow' like *śri*.

Ex. पुनर्भूः: 'a widow remarried' makes Voc. sing. हे पुनर्भूः (265). 2. s. पुनर्भ्यैम् । 1 and 2. d. पुनर्भ्यौ । 1 and 2. p. पुनर्भ्यः (yāñ by दृच्छर०).

No. 287 a.—**एकाजुन्नरपदेणः** (8-4-12). In a compound of which the last member consists of a single syllable, the dental *n*, at the end of a *prātiṣadika*, or the *n* of the augment *num*, or that of a *vibhakti* is changed to the cerebral on account of the cause *r* or *sh* contained in the 1st member of the compound. Hence, 6. p. पुनर्भूणाम् (because *yāñ* is debarred by *nuṭ*). वर्ष्यत् (a frog) make 1. s. वर्ष्याभूः । 1. d. वर्ष्याभ्यौ । 1. p. वर्ष्याभ्यौः । According to *Kaiyata*, it takes the form हे वर्ष्याभूः; in the voc. singular, not being a True Feminine, according to others, it is also Feminine, hence it takes the form हे वर्ष्याभूः in the vocative. मेष्यां पुनर्नवाहां स्त्री वर्ष्याभूर्दर्दुरे पुमान्—Yádava.

No. 288.—**नवदस्यादिभ्यः** (4-1-10). *Nip* and *táp*; these two Feminine Terminations are never added to *shaṭ* or to *svasri*, &c. The

words of the *svarádi* class are given in the following *śloka*.—स्वसाति-  
सर्वत्रप्रवननान्दातुहितातथा, याता, मार्तिभूमैते, स्वसातय उदाहृताः ॥ स्वरु (a  
sister); तिष्ठ (three); चतुर्थ (four); ननान्दु (a husband's sister);  
दुष्टिष्ठ (a daughter); यातु (a husband's brother's wife) and मातृ  
(a mother). Thus by No. 271, the penultimate letter of *svarí* is  
lengthened, after the substitution of *anaū* or of a *Gupta* स्वसा, स्वसारी;  
स्वसारा, &c. *Mátri* is declined like *pitrí*, but the accusative plural is  
मातृः ॥

योः is declined like 'go'; रै 'wealth' as in the Masculine, and नौ  
'a boat' like ग्राउ (*ग्रेता*).

## CHAPTER X.

### NEUTER BASES ENDING IN VOWELS,

Ex. ज्ञान (knowledge), makes 1. s. ज्ञानम् (205, 237). 1. d.  
ज्ञान + शी (200). Now ज्ञाना being called *bha* before *śi* by No. 173,  
the next rule applies.

No. 289.—यस्येति च (6-4-148). The letters *a* and *i*, long or  
short, of a base, called *bha* are elided, when long ि or a *taddhit* suffix  
follows. Hence the final *a* of ज्ञाना is to be elided; but श्रीऽप्तः चाप्तं  
प्रतिषेधोवाचः a prohibition or counter order is given, when *śi* becomes  
the substitute of *auñ* (श्रीङ्). Hence, ज्ञाने (60 a). In the neuter  
*śi* (शि) is used for *jas* and *sas* by No. 201 and is called *sarvanamā-  
asthána* by No. 180. Hence, 1. p. ज्ञान + शि, to which the next rule  
applies.

No. 290.—नपुंसकस्य भलचः (7-9-72). *Num* is the augment of a  
neuter ending in *jhal* or *ach* before a *sarvanáma*, suffix. The augment  
*num* by No. 40 comes before the last of the vowels in a word. Thus  
ज्ञानन् + शि = ज्ञानानि (257). 2. s. ज्ञानम् । 2. d. ज्ञाने । 2. p. ज्ञानानि ।  
The rest like *Ráma*. In the same way are declined धन (riches) धन  
(a forest). फल (fruit), &c.

Ex. कतर “which of the two?” 1. s. कतर + अद्व (206); The  
use of the indicatory *d* in a suffix is stated in the next rule.

No. 291.—टः (6-4-143). The *ṭi* (see No. 20) of a *bha* is elided  
on account of the indicatory *d* of a suffix following it; hence, कतर् +  
अद् = कतरद् or कतरस् (241); 1. d. कतरे । 1. p. कतराणि; voo. sing.

ते कतरतः । The rest as in the masculine. In the same way are declined कतमत्, अन्यत्, अन्यसरत्, इतरत् । But अन्यतम makes अन्यसम् एकत्रात्मातिवेदो व्यक्तयः । *Ekatarā* is excluded from the operation of No. 206; hence, सकतरम् ॥

Ex. अजर (an undecaying thing). 1. s. अजरम् । 1. d. अजरसी (245, 200) or अजरे (200). After the substitution of *jaras* for *jarā* coming before the substitute *si* of *sas* and *jas*, as directed by the Law of Posteriority, we may subjoin *num* to the form ‘*ajaras*’ ending in *jhal*. Thus अजरन्सु + यि । Again,

No. 292.—सान्तमहतः संयोगस्य (6-4-10). The vowel preceding the *n* of a conjunct of consonants ending in *s* or that of *mahat* is lengthened, when a *svaranāma* not being the vocative *su*, follows. Hence, 1. p. अजरांसि or अजराणि (Anusvāra by No. 96). 2. s. अजरसम् or अजरम् । 2. d. अजरसी or अजरे । 2. p. अजरांसि, अजराणि ॥

N. B.—अमि तुकोपवादमभावे वाधित्वा परत्वाऽजरम्. ततः सचिष्टात परिभाषया न लुक् ॥ The substitute *juras* by the Law of Posteriority suspends the substitution of *am* for *am* (No. 205) that contradicts *luk* (204) of the suffix *am*. Then by *Sannipāta* Rule the new form of the base cannot cause the elision of *am* by *luk* process. The aim of “*Sannipāta Paribhāsha*” is to prevent re-action i. e. when some operation is performed upon the form of a word on account of a following suffix, the new form of the word cannot re-act upon the suffix and vice-versa. The rest of the declension of *ajara* is like the masculine.

From Rule No. 246 we obtain such forms as *hrid*, *udan*, *asān*. Hence 2 p. हृन्ति, उदानि, आसानि (201, 290). 3. s हृदा, उद्रा, आसा (247). 3. d. हृदभ्याम्, उदभ्याम् (249), आसभ्याम् (249), &c., मास ‘a month’ is also neuter. 1st मासम्, मासे, मासानि । 2nd मासम्, मासे, मासानि or मासंसि । 3. s. मांसा । 3. d. मान्याम्, &c.

Ex. श्रीणा ‘possessing wealth’ becomes श्रीष्टि in the neuter by No. 181 and is declined like ज्ञाना.

Ex. वारि ‘water’ 1. s. वारिसु = वारि (204 ≡ elision of *su*).

No. 293.—इकोचि विभक्ती (7-1-73). *Num* is the augment of a neuter base ending in इ before a case-ending beginning with a vowel. Hence, 1. d. वारिषी । 1. p. वारिणि (257). No. 179 is not a hard and fast rule as declared by *Pāṇini* in his *Mahābhāṣya*; hence it is

relaxed in forming the vocative of *vári*. Thus वारे (226) or वारि (204). 3. s. वारिणा (254). चेहर्ति-इति गुणे प्राप्ते दृष्टोत्थसूक्ष्मद्वाय गुणेभ्या तुम् पूर्वं विप्रतिषेधेन। *Guna* is due before *hū* suffixes by No. 229, but here the Commentator says 'By the Law of Priority, *num* is used in preference to *vridhī*, the substitution of *au* (औ), the being compared to the form *trich* (269) and *guṇa* (i. e. all these subsequent operations are set aside by *num*). Hence, 4. s. वारिणैः 5 and 6. s. वारिणौः 6 and 7. d. वारिणोः 1. 6. p. वारि + आम्। By तुमचिरो *nm̄* is used in preference to *num*, &c., and hence the preceding vowel is lengthened by No. 242; thus—वारीणाम्, *vári* is declined like *Hari* in connexion with suffixes beginning with a consonant. 7. s. वारिणि 1. 7. p. वारिणु॥

No. 293 a.—सूतीयादिषु भार्गवत् पुस्तकं पुष्यदग्नःलक्ष्म्य (7-1-74). In deference to the opinion of Gálava, an ancient grammarian, let a neuter base that has been spoken of as masculine in the same signification which it bears be optionally like the masculine when *tā* or any subsequent suffix beginning with a vowel follows. Hence, अनादि (without a beginning) makes 3. s. अनादिना 1. 4. s. अनादिये or अनादिने, &c. The rest like *vári*. पीलू is a tree, its fruit is also called पीलू; तस्मै पीलुने (to that *pilú*). Here it cannot take the masculine status, because the sense in the neuter differs from that in the masculine.

No. 294.—अस्तिदप्तिस्कथ्यदामनहृतातः (7-1-75). *Anañ* is the substitute of these before *tā* or any of the subsequent affixes beginning with a vowel and this *anañ* is acutely accented. Hence दधन + टा = दधन + टा (247) = दधा 1. 4. s. दधे 1. 5. s. दधः 1. 6. s. दधः 1. 6 and 7. d. दधोः 1. 7. s. दध्म or दधनि। In the same way are declined *ashti* (a bone), *sakhi* (the thigh) and *aksht* (the eye).

Ex. मुधि (intelligent). 1st मुधि, मुधिनी, मुधिनि; voc. sing. हे मुधे (204, 179, 226) or हे मुधि (204). In the vocative, the *su* suffix is elided by No. 204, and the blank called *luk* by No. 177 ought not to influence the base before it by No. 179; but the authority of No. 179 is often set at naught as here; hence, the two forms in the vocative singular.

Ex. मधु (honey). 1st case मधु, मधुनी, मधूनि। Voc. sing. हे मधे (204, 226) or हे मधु (204). सानुशब्दस्य लुवी। The word *sānu* makes लूवि or सानुनि in 1 and 2. p.

The *Bahuvrīhi* compound प्रियकोष्टु (which likes a jackal) is thus declined:—1. s. प्रियकोष्टु 1. d. प्रियकोष्टुनी तज्जदभावात्यूर्ध्वविप्र-

तिवेधेननुम् । *Num* is used here in preference to being likened to a word ending in *trich* by the Law of Priority.

टादी पुंशत्पदे, प्रियकोष्टा, प्रियकोष्टुना, प्रियकोष्टसे प्रियकोष्टे । In the masculine with suffixes beginning with *ta* (see No. 293 a). 3. s. प्रिय कोष्टा or प्रिय कोष्टुना । 4. s. प्रिय कोष्टे or प्रिय कोष्टसे, अन्यत्र तुजवदभावात्पूर्व-ति । तिवेधेन नुमेव । In the neuter, *num* only is used by the Law of Priority; hence, 3. s. प्रिय कोष्टुना । 4. s. प्रिय कोष्टुने । 6. p. प्रिय कोष्टुनाम (neut only).

Ex. सुलू (a good cutter) makes सुनु, सुलुनी सुलूनि in the 1st and 2nd cases, सुलुना in 3. s. &c..

Ex. धात् (nursing). 1st and 2nd cases धात्, धातुणी, धातृणि । Voc. sing. से धातरस् (228) = से धातर् (258) = से धातः (109) or से धात् (244). In the same way, ज्ञात् (knowing), कर्तुः (a doer), &c.

Ex. प्रदृष्टी by No. 182, becomes प्रदृष्टु in the neuter. Thus, 1st and 2nd cases प्रदृष्टु, प्रदृष्टुनी, प्रदृष्टुनि । 3. s. प्रदृष्टुना, &c.

Ex. परिष्ठौ (very wealthy)—1st and 2nd cases, परिष्ठ, परिष्ठी, परिष्ठिणि । 3. s. परिष्ठा । By maxim. एकदेश विकातमनन्यवत्, and रायोऽहलि, we have 3, 4, 5. d. प्रराभ्याम् । 3, 4, 5. p. प्रराभिः (279). 6. p. परीष्ठाम् ॥

Ex. सुनो (having good boats)—सुनु, सुनुनी, सुनूनि, &c.

## CHAPTER XI.

### MASCULINE BASES ENDING IN CONSONANTS.

Ex. लिहृ (one who licks). 1. s. लिहृ + स = लिहृ (258), again,

No. 295.—होङः (8.2.31) हस्यङः स्याभ्यक्ति पदान्ते च ॥ In place of *h* there is the cerebral *dh*, when *jhal* follows, or at the end of a *pada*. Hence, *h* occurring at the end of the *pada* (लिहृ = No. 28) is changed to *dh*. Thus लिहृ = लिहृ (87), or लिहृ (241). 1. d. लिहृा । 1. p. लिहृः । 2. s. लिहृम् । 2. d. लिहृा । 2. p. लिहृः । 3. s. लिहृा । 3. d. लिहृभ्याम् । 3. p. लिहृधिः । 4. s. लिहृे । 4. d. लिहृभ्याम् (No. 172). 4. p. लिहृभ्यः । 5. s. लिहृः । 5. d. लिहृभ्याम् । 5. p. लिहृभ्यः । 6. s. लिहृः, लिहृः, लिहृम् । 7. p. लिहृः, लिहृः, लिहृत्सु (295, 87, 102, 92) or लिहृसु (102 not applying).

Ex. दुहृ (who milks). 1. s. दुहस् = दुहृ (258), again,

No. 296.—दारेष्यतोर्धः ( 8-2-32 ) = फलिपदान्ते च ॥ *Gha* is used instead of *ha* of a verb beginning with the dental *d*, when the same causes operate ( see No. 295 ); hence, दुष्टः; now by No. 178, *su* in the elided state too continues to operate ; hence the occasion for the next rule.

No. 297.—एकालोबयीभयन्तरस्थोः ( 8-2-37 ). से ध्वे, पदान्ते च ॥ Substitute *bhash* for *baś* that forms part of a verbal root having but one vowel, and ending in *jhash*; when *s*, or *dhva* follows, or at the end of a *pada*. Hence, 1. s. धुच् = धुग् ( 87 ) or धुक् ( 241 ), 1. d. दुष्टोः । 1. p. दुष्टः । 2. s. दुष्टम्, &c. ; 7. p. दुष्टसु = दुष्टसु ( 296 ) = धुच्सु = धुक्सु ( 92 ) = धुक्तु ( 243 ).

Ex. दुष्टः ( who hates ).

No. 298.—वादृहमुहृष्टुह्यामाम् ( 8-2-33 ). एषां वृश्वादः स्याऽन्तिष्ठान्ते च ॥ Instead of the *h* of these,—*druh* to hate, *muh*, to be stupefied, *snuh* to be sick ; *snih*, to be sticky, there is optionally *gha* when *jhal* follows or at the end of a *pada*. Thus धृष्टि, धृष्ट or धृष्ट, धृद् ( 295 ). 1. d. दुष्टोः । 1. p. दुष्टः । 3, 4, 5. d. धृष्ट्याम् or धृष्ट्याम् । ( Because *druh* is styled *pada* before *bhyām* by No. 172. 7. p. धृतु, धृतसु or धृदसु । ( The suffix *su* being augmented by *dhat*, gives three forms in 7. p. ).

No. 299.—धात्वादेः धः सः ( 6-1-64 ). The initial cerebral *sh* of a root is changed to the dental *s* in practice. Hence, ध्याहु and विश्वा become धुष्ट and विश्वा, the cerebral *n* too is changed to the dental at the same time. Note that *Páṇini* has exhibited almost all verbal roots beginning with the dental *s* as roots with the cerebral *sh* in his *dháतुपथा*. Such roots cast off their guise in the process of inflection. *Muh*, *snuh*, and *snih* are declined like *druh*.

Ex. विश्ववाह् ( all-sustaining ). 1st विश्ववाद or विश्ववाद् ( 295, 87, 241 ), विश्ववाहो, विश्ववाहः । 2nd विश्ववाहम्, विश्ववाहौ, 2. p. विश्ववाह + वास ॥

No. 300.—वाहः ऊः ( 6-4-132 ). The *Samprasāraṇa útha* is the substitute of *vāh* in the capacity of a *bha*, ( see No's. 173, 183 ). Hence, long *u* being used for *v* of *vāh*, we have विश्व ऊष्ट + अस्, again,

No. 301.—सम्प्रसारणाच्च ( 6-1-108 ). अचिपरे पूर्वदपमेकादेशः स्यात् । When *ach* follows a *Samprasāraṇa*, the form of the foregoing, i. e. the

*Samprasáraṇa* is the single substitute for itself, and the succeeding vowel. Thus we get विश्वकृष्ण + अस् = विश्वोरुष् + अस् (vridhī) = विश्वोराषः 3. s. विश्वोरोहा । 3. d. विश्ववाह्याम्, &c.

Ex. अनदुष् ('an ox'). 1. s. अनदुष् + स् No. 302. अतुरनदुष्टेरामुदानः (7-i-98). *An* (आम्) is the augment of *chatur* (four) and *anḍuh* before a *śarvanāmaasthāna* and this *ām* is acutely accented. By No. 40, *ām* is inserted after the last vowel, i. e. *u* of *anḍuh*. Thus we have, अनदुष्टाष्टस् = अनद्वाष्टस्, again,

No. 302 a.—सावनदुषः (7-1-82) तुम् स्यात् । When *su* follows, *num* is the augment of *anḍuh*. Now we have अनद्वानद्वस् । (1st, *s* is elided by No. 258; then, *h* by No. 64. The *n* cannot be elided by No. 249, because the elision of *h* by No. 64 is not recognised by 249) (see No. 68). Thus 1. s. अनद्वानः । 1. d. अनद्वाष्टो । 1. p. अनद्वाषः । 2. s. अनद्वाष्टम् । 2. d. अनद्वाष्टो । 2. p. अनद्वुषः । 3. s. अनद्वुषा ॥

No. 303.—वसुसंख्यांस्यनुद्धान्तः (8-2-72). *D*, dental is the substitute of what ends in *s*, being formed by the suffix *vasu*, of *śravnsu*, to fall down, of *dhvansu* to fall down and of *anḍuhā* when they become a *páda*. Hence, अनदुष्टभ्याम्, &c. Why 'ends in *s*'? Witness विद्वान् the nom. sing. of विद्वम् (learned) which does not end in *s* in its complete state of *pada*, though it takes the affix *vasu*.

No. 304.—अम् सम्बुद्धो (7-1-99). *Am* is the augment of *chatur* and *anḍuh* before the vocative *su*. Hence, उ अनद्वन् ॥

Ex. तुरा साह् (Indra as overpowering the mighty *tūṣṇi*) = तुरं साह्यति, क्रिप ॥

No. 305.—सहः साहः सः (8-3-56). Cerebral *sh* is used in place of the dental of *sah*, as seen in the form *sād*. Hence, 1. s. तुरा साह् or तुरा वाह्, तुरा साहो । तुरा साहः । (Remember that *sah*, when influenced by the Rule 295, becomes *sād*). 3. d. तुराष्टाष्टभ्याम्, &c.

Ex. सुर्दिव (having prosperous days).

No. 306.—दिव श्रीत् (7-1-84). *Aut* is the substitute of the crude form *div* before *su* of the nom. singular. Note that if you regard the *aut* substitute as the representative or *sthāni* of *v*, *alividhi* ensues, and calls into operation No. 258. Hence, the substitute is not *sthāni*, but quite different from *v*. Hence *s* is not elided. Thus we have सुद्योः । 1. d. सुद्यिद्यो । 1. p. सुद्यिवः । 2. s. सुर्दिवः । 2. d. सुर्दिवा । 2. p. सुर्दिवः ॥

No. 307.—**टिव उत्** ( 6.1-131 ). *U*t i. e. u short, is the substitute of *div* at the end of a *pada*. *Div* is called a *pada* before *bhyam*, &c. No. 172. Hence, सुद्युभ्याम् ॥

Ex. चतुर् = four. 1. p. चतुश्चामृजस् = चत्वारः । 2. p. चतुरः । 3. p. चतुर्भिः । 4 and 5. p. चतुर्भ्यः ॥

No. 308.—**षट् चतुर्यंश्च** ( 7.1-55 ). *Nut* is the augment of *ām* coming after *shat* and *chatur*. Hence, 6. p. चतुर् + नाम् = चतुर्याम् ( 248 ).

No. 309.—**चत्वारक्षम्याम् द्वे** ( 8.4-46 ). See No. 64 g. Hence, चतुर्याम् alternatively.

No. 310.—**रोः सुपि** ( 8.3-16 ). Of *ru* ( रु ) only and not of any other *r* is the *visarga* substitute before the plural *su* of the 7th case. Hence, चतुर्षु ( 243 ). The reduplication of *sh* after *r*, as declared by No. 309 cannot take place or account of the prohibitive character of the next rule.

No. 311.—**शरोऽचि** ( 8.4-49 ). When *ach* follows, *far* cannot be doubled. Hence, चतुर्षु only.

Ex. प्रिय चतुर् ( who has four dear friends ) makes 1. s. प्रियचत्वारः ( 302, 258, 109 ). 1. d. प्रियचत्वारा प्रियचत्वारः, गीणात्मे तुनुद नेष्टे । No *nut* is intended, when *chatur* loses its independent character; 6. p. प्रियचतुराम्, प्राधान्ये तु स्पादेव; but let the augment be *nut*, when *chatur* stands as a principal word, as परमचतुर्याम् of the last four or best four ).

Ex. कमलं, कमलां वा आचत्वाणः कमल् ( he says 'a rose' or look at a rose ). 1. d. कमलौ । 1. p. कमलः । 7. p. कैमलयु । Ex. प्रशाम् ( प्रशाम्यतीति, who overcomes his passion ).

No. 312.—**मोनो धासेः** ( 8.2-64 ). At the end of a *pada*, *n* is the substitute of the *m* of a verb. Hence, 1. s. प्रशान् । 1. d. प्रशामि । 1. p. प्रशामः । 3. d. प्रशान्याम् ( *Praśām* being called a *pada* before *bhyam* ). किम् ( who ).

No 313.—**किमः कः** ( 7.2-103 ). *Ka* is the substitute of *kim* before a *vibhakti*. Hence, क + स = कः । 1. d. क + ओ = को । 1. p. के । 2. c. कम्, को, कान् । 3. s. केन । 4. s. कस्मै । 4. d. कस्मात् । 7. s. कस्मिन् । The rest like *sarva*, इदम् = this.

No. 314.—**इदमेऽमः** ( 7.2-108 ). *M* is the substitute of *idam* before the 1st affix *su*. स्वदादात्रापवादः a contradiction of Rule 263. Hence, *m* remains as *m* in the word.

No. 315.—इदोयं पुंचि (7-2-111). *Ay* is the substitute of the *id* of *idam*, when *su* follows it in the masouline. Hence, इदं अम् becomes अयं अम्, i. e. अयम् in 1. s. on the elision of *su* by No. 258. 1. d. इदम् + ओ = इदओ + ओ (263), *a* being used for *m*. Now the two short *a's* of *idaa* cannot coalesce into the long *a* by No. 73, which is debarred by the next rule.

No. 316.—अतीगुणे (6-1-97). When *guṇa* comes after the short *a*, the following *guṇa* is the single substitute for both. Hence, इदं ओ, again, the *d* of *idam* changes to *m* before the next five suffixes by the following rule—

No. 317.—टव्वच (7-2-109). For the *d* of *idam*, let the substitute be *m* before a *vibhakti*. Hence इमी (vṛiddhi). 1. p. इमे (198 and *guṇa*), स्यादेः स्म्बोधनं नासिः। The vocative of *tyadādi* is wanting. 2. s. इमम्। 2. d. इमी। 2. p. इमान् (238). 3. s. इदम् + टा, to which the next refers.

318.—अनाप्यकः (7-2-112). For the *id* of *idam* without *k*, *an* (अन्) is the substitute, when case-affixes included in *āp* (a *pratyāhāra* formulating the suffixes beginning with *ān आङ्* and ending with *sup*) follow. Thus इदं + टा = अन + टा = अनदून = अनेन, 3. s.

No. 319.—हलिलोपः (7-2-113). The *id* of *idam* without *k* is elided before *āp* beginning with a consonant नानर्थकेलोऽन्य विधिरनभ्यासविकारे। *Paribhāshā* 47 does not relate to what imports nothing (as the *id* here) except in the case of changes connected with the reduplication of verbs. Hence, not only the final of *id*, but the whole of it is elided, and only *a* remains behind. See No. 185 which gives 3. d. आभ्याम्, co-operating with No. 240. 3. p. अ + मित्रः.

No. 320.—नेतमस्तोरकोः (7-1-11). For the *bhis* coming after *idam* and *adas* without *k*, let not there be *ais*. Hence, एभिः (230) नित्यत्वात् हे स्मै, पश्चात्त्वलि लोपः: the rule 192 being invariable in effect, 1st *smai* is used for *ñe*, then *id* is cut out. Hence, 4. s. आस्मै, 4. d. आभ्याम्, 4. p. एभ्यः। 5. s. आस्मात्, 5. d. आभ्याम्। 5. p. एभ्यः। 6. s. आस्य, 6. d. आनयोः (318, 231) एवाम् (219). 7. s. आस्मिन् (193). 7. d. आनयोः। 7. p. एतु (243).

अव्ययसंबन्धनाभ्यामकच् प्राक्षटेः। The *taddhit* suffix *akach* comes before the *ti* of adverbs and pronouns. It is, then, declined thus. 1st case अपकाम्, इमकी, इमके। 2nd इमकम्, इमकी, इमकान्। 3rd इमकेन, इमकाभ्याम्, इमकी, &c.

No. 321.—इदमेऽन्वादेशोऽशनुदातस्त्रीयादौ ( 2-4-32 ). किञ्चित् कायं विधातुमुपातस्य कार्यान्तरं विधातुं पुनरपादानमन्वादेशः । *Anvádésa* is the reemployment of what has been employed to perform some operation, to perform some subsequent operation. In *anvádésa*, i. e. reemployment of the same word in a subsequent part of a sentence, *á* with the grave accent is the substitute of *idam* before the 3rd and the subsequent case-affixes. The *anvádésa* forms of *idam* are virtually the same as the simple forms, but they are differently accented as आभ्याम्, अस्मे । In *anvádésa*, आभ्याम्, अस्मे ॥

No. 322.—द्वितीयादेश्वेनः ( 2-4-34 ). In *anvádésa*, *ena* is the substitute of *idam* and *etad* before the 2nd case-affixes, *tā* and *os*. अनेनव्याकरणमधीतमेनं क्लद्वेऽध्यापयेति । He has studied grammar, now teach him the vedas. अनयोः पश्यत्रं कुलमेनयोः पूर्वतं स्वम् । The family of these two is illustrious and their wealth is great. 2nd यनम्, एना, एनान् । 3rd एनेन । 6 and 7. d. एनयोः ॥ गणयतेर्यिच्—सुगण् ( a good accountant ); 1. d. सुगणी । 1. p. सुगणः । 7. p. सुगणदसु सुगणदसु ( 101 ), सुगणसु । When the verbal affix *kviP* is added after the root *gan* to count, the penultimate vowel of the root is lengthened by अनुतासिकस्य क्विक्षक्लोः, thus सुगण्, सुगणी, सुगणः and so on.

Ex. राजन् ( राजते, दीप्यतेर्ति, राजा, कर्णिन् who shines, a king the moon ). 1. s. राजन्+सु = राजान्+स् ( 257 ) = राजान् ( 258 ) = राजा ( 249 ). 1. d. राजानी । 1. p. राजानः ॥

No. 323.—नहिसंबुद्ध्योः ( 8-2-8 ). *N* is not elided, when *ñi* or *sambuddhi* follows. Hence, we have हे राजन् । Instances of the non-elision of *n* before *ñi* are found in the vedas. By सुपां सुलुगिति ( 7-1-39 ) *ñi* is elided; thus परमे व्योमन् for व्योमनि ॥ हातुसरथदे प्रतियेयो वक्तव्यः । If in the analysis of a compound consisting of two terms, the 1st member ends in *ñi*, the prohibition contained in No. 323, does not hold good. Hence, चर्मणितिला अस्य चर्मतिलः ( who has a mole on the skin ). ब्रह्मणि निष्ठा अस्य ब्रह्मणिष्ठः 'strong in the faith of Brahma.' 2. s. राजानम् । 2. d. राजानी । 2. p. राजः ( 247, 85 ). 2. p. राजः । Here the elision of *a* in accordance with 247 is not *sthāni*, for the Paribháshá पूर्वत्रातिष्ठेऽन्ति enjoins that an elision caused by a rule of the first 7 Lectures and the 1st Chapter of the 8th does not debar any operation in the last three chapters. 3. s. राजा ॥

No. 324.—न लोपः सुष्वरसंसाऽहुर्विधिषु ऋति ( 8-2-2 ). The elision of *n* ( by No. 249 ) shall be regarded as unaccomplished so far as

rules bearing upon the application of case-affixes, accentuation, the giving of technical names (184), the use of the augment *tuk* in connexion with *krit* affixes are concerned, but not anywhere else (as in the example राजाम्, 'the king's horse' where the elision is actual). Hence, from the falsity of the elision of *n* in राजम्याम्, there is not the prolongation of the vowel *a* after *j* (No. 240), nor the substitution of *ekār* for *a* (No. 230), nor that of *ais* for *his* (190). Thus 3. d. राजम्याम् : 3. p. राजमिः : 4. s. राज्ञे : 4. p. राजम्यः : 6. s. राज्ञः : 6. d. राज्ञः : 6. p. राज्ञाम् : 7. s. राज्ञि or राजनि ॥

Ex. प्रतिदिवन् (प्रतिदीप्तितीति, प्रतिदिवा), day; this word also ends with the *uyndi* suffix *kuin* (कनिन) makes 1. s. प्रतिदिवा : 1. d. प्रतिदिवानो : 1. p. प्रतिदिवानः : Having elided the final *a* of this in the capacity of *bhu* we should proceed in the following way.

No. 325.—हृलि च (7-2-113). The penultimate *i:k* of verbs, ending in *r* or *v* is lengthened before a *hal*, hence we have 2. p. प्रतिदीप्तः : 3. s. प्रतिदीप्ता, &c., (the elision of *a* is not *sthāni* on account of the substitution of a long vowel, see Pari. 51). We now come to the declension of यज्वन् which ends with the *krit* suffix *hronip* (ह्रनिप) and means a sacrificer 1. s. यज्वा : 1. d. यज्वानो : 1. p. यज्वानः ॥

No. 326.—न संयोगादव्यमन्तात् (6-4-137). The *a* of 'an' coming after a compound consonant ending in *v* or *m* is not elided. Hence, 2. p. यज्वनः : 3. s. यज्वना : 3. d. यज्वम्याम्, &c.

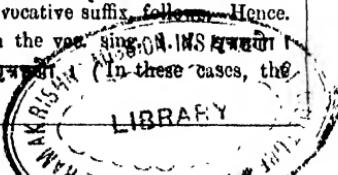
Ex. ब्रह्मन् (Brahma) makes 2. p. ब्रह्मणः : 3. s. ब्रह्मणा ॥

Ex. वृचहन् (Indra, the killer of Vritra).

327.—इन हन् पूर्वार्यमाणी (6-4-12). The penultimate letters of these—the affix 'in' denoting a possessor; 'han' to strike; Pūshan, the sun; and Aryaman the sun, is lengthened only when *śi* (शि) follows. शृतिनिषेधे प्राप्ते, when this prohibition presents itself, we may have recourse to the next rule for the formation of the nom. sing. of *mitrahan*.

No. 328.—सोत्र (6-4-13). The penultimate letters of *in*, &c., are lengthened, when *sp*, not being the vocative suffix, follows. Hence, we have वृचहा in 1. s. and हृ वृचहन् in the voc. sing. M. I. S. वृचहणा । 1. p. वृचहणः : 2. s. वृचहणम् : 2. d. वृचहणा । (In these cases, the cerebral *n* is used by No. 287 a.

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No. 329.—हो हन्तेऽप्युद्धिर्वात् (7-3-54). *Ku* (*i. e.* a letter of the *ku* group) is substituted for the *h* of *han*, when an affix with an indicatory न or य follows, or when the letter *n* of the dental class follows. Thus we have 2. *p.* शृण्मः। This rule takes effect on the elision of *a* by No. 247. Again it is worth noting that the *n* in the 2nd plural of this example liable to be reduced to the cerebral remains as it is in accordance with the mandate of the next rule (हन्तरस्त्वयस्त्व) which is split up into two to bring out the permissive and restrictive sense implied by it.

No. 330 *a.*—हन्ते: (8-4-22). The cerebral *η* is the substitute of the *n* of *han* coming after a cause dwelling in the *upsarga* prefixed to it, as प्रह्ययात्.

No. 330 *b.*—अत् पूर्वस्त्वय (8-4-22). But only when the *n* follows short *a*, as प्रदन्ति । 3. *s.* शृण्मा । 3. *d.* शृण्हयाम्, &c. In the same way are declined शास्त्रिन् (Indra), Yaśasvin (famous), Aryaman (the sun) and Pūshan (the sun).

*Ex. मधवन् (India).*

No. 331.—मधवा वहुनम् (6-4-128). *Tri* is optionally the substitute of the word, Maghavan, here the final *ri* of *tri* is indicatory. Hence, we have मधवत् which affords occasion for the operation of the next rule.

No. 332—उगिदत्तांसर्वनामस्थानेऽधातोः (7-1-70). *Num* shall be the augment of what not being a verbal root is distinguished by an indicatory *uk*, and of the verbal root, *anetu* (अंतु) to go, with the *n* in the elided state, when a *svarvāmaasthāna* follows. Hence, we have in 1. *s.* मधवन्त् + स + मधवन् (258) = मधवन् (64) = मधवान् (257). The elision of *t* by No. 64 is valid as regards the lengthening of the penult by No. 257 because the word *bahulam* used in 331, offers great latitude of action. 1. *d.* मधवन्तोः । 1. *p.* मधवन्तः । voc. sing. हे मधवन् । 2. *s.* मधवन्तम् । 2. *p.* मधवतः । 3. *s.* मधवता । 3. *d.* मधवदभ्याम्, &c. In the absence of *tri* substitute, we have, 1. *s.* मधवा । 1. *d.* मधवान्तोः । 1. *p.* मधवानः । 2. *s.* मधवान् । 2. *d.* मधवान्तोः ॥

No. 333.—श्वयुधमचोनाम तच्छिते (6-4-133). A *samprasāraṇa*, *i. e.* a corresponding vowel<sup>1</sup> is used for the semivowel of श्व (a dog) *yuvan* (a youth) and Maghavan (Indra), when these are named *bha* and are not followed by a *taddhit* suffix: Hence, 3. *p.* मधउयन् + अस् = मधउन् + अस् (301) = मधोनः (*guṇa*, *rutva*, *visarga*). 3. *s.* मधोना । 3. *d.* मधवभ्याम्

(249). 4. c. मयोने, &c. &c. यून् and युवन् are declined like मध्यवन् before *suf* suffixes. In case of *yuran*, having used *u* for *v*, we cannot reduce *y* to the state of *samprasāruṇa*, as the next rule says.

No. 334.—न सम्प्रसारणे सम्प्रसारणम् (6-1-37). When a *samprasāraṇya* follows, let there be no *samprasāraṇya* instead of the preceding *yog*. Hence, we have दूनः in 2. p. दूना in 3. s. युवम्याम् in 3. d. &c. अर्वन् (a horse), makes 1. s. अर्वा, voc. s. हे अर्वन्.

No. 335—अर्वणस्त्रावनजः (6-4-127). *Tri* is the substitute of the final of the base, *arvṇy*, destitute of the privative prefix *nañ* (not), but not when *su* follows. Hence, 1. d. अर्वन्ता । 1. p. अर्वन्तः । 2. s. अर्वन्तम्, अर्वन्ता । 2. p. अर्वतः । 3. s. अर्वता । 3. d. अर्वद्यम्याम् । 6. d. अर्वतोः and so on.

Why ‘without the privative’? Witness 1. s. अर्वन्ता । 1. d. अर्वन्तेणी like *yuvan*. This Sutra is wrongly explained in the Siddhānta and Laghu Kaumudi. See Kāśikī.

Ex. पथिन् (a path).

No. 336.—पथिमथ्यमुक्तामात् (7-1-85). Of the words *pathin* (a path), *mathin* (a churner) and *rībhukshin* (Indra), let long *a* be the substitute before *su* suffix. Hence we have पथिमास् in 1. s. again, [The final *n* of these is dropped, as they are exhibited in the rule in the *pratipādikā* form].

No. 337.—योनात् सर्वनामस्याने (7-1-86). Instead of the short *i* of *pathin*, &c., short *a* is the substitute, when a *sarvanāmaasthāna* follows. Hence, पथ आस्, again,

No. 338.—योन्यः (7-1-87). Of the *tha* of *pathin* and *mathin* *utha* is the substitute before a *sarvanāmaasthāna*. Hence, it makes पन्याः in 1. s., पन्यानौ in 1. d., पन्यानः in 1. p., पन्यानम् in 2. s., पन्यानौ in 2. d.

No. 339.—भस्टेलौपः (7-1-88). The *ti* of *pathin*, &c. entitled to the designation of *bha*, is elided. Hence, पथ + अस् = पथः । 2. p. पथा । 3. s. पथिम्याम् । 3. d. and so on. In the same way are declined *mathin* and *rībhukshin*. Now the declension of numerals ending in *n* begins.

Ex. पञ्चन् (five) is always plural. Hence 1. and 2. p. पञ्च (184, 203). 3. p. पञ्चमिः । 4 and 5. p. पञ्चम्यः । (The *n* is elided by No. 249). Having used the augment *nuñ* by No. 308, we have to lengthen the penult of the base *panchan* by the next.

No. 340.—नोपधायः ( 6-4-72 ). The penult of what ends in *n* is lengthened before *nám* ( नाम् ). The elision of the final *n* of the base *panchan* takes place in accordance with No. 249, when *nám* follows ; thus we get पञ्चानाम् in 6. p. and पञ्चनु in 7. p.

Ex. परमपञ्चन् ( the excellent five ) makes परमञ्चन् in 1. p. परमपञ्चानाम् in 6. p. In this example, *panchan* is the principal word, being qualified by the adjective *parama*; but in a relative compound when it becomes a subordinate word ( गैणत्वे तुन्तुम्तुटे ) it becomes free from these operations—elision and the insertion of the augment *nut*. Hence 1. s. प्रिय पञ्चा ( who has five dear friends ), 1. d. प्रिय पञ्चानी । 1. p. प्रिय पञ्चानम् । 2. s. प्रियपञ्चानम् like *rājan*. In the same way, decline, सप्तन् ( seven ), अवन् ( nine ), दशन् ( ten ). The numeral आष्टन् ( eight ) requires to be noticed, on account of some peculiar features in its declension.

No. 341.—आष्टन् आविभक्तौ ( 7-2-84 ). Of *ashṭan*, long *a* is optionally the substitute, when a case-affix follows. Hence the form आष्टा enters into the declension of it.

No. 342.—आष्टाभ्यं श्रीश ( 7-1-21 ). *Aus* is the substitute of *jas* and *sas* coming after the lengthened form of *avḥan*. Hence, 1. and 2. p. आष्टा ( आष्टा+श्री ), परमाष्टा । 3. p. आष्टाभिः । 4 and 5 p. आष्टाभ्यः । 6. p. आष्टानाम् । 7. p. आष्टासु ॥

N. B.—आष्टभ्य इति वक्तव्ये, कतात्कनिर्देशो जस् इसे विवेच्य आत्मं जापयति । The sūtra can also read as आष्टभ्य श्रीश ; hence the enunciation of the base *ashṭan* with the long *a* in the sūtra clearly demonstrates that long *a* can be substituted for the final even when *jas* and *sas* ( which do not begin with a consonant ) follow. विकल्पके वेदमाष्टन् आत्मं । The substitution of long *a* in *ashṭan* is optional. Thus we get two forms in all the cases. The additional forms are there—1. and 2. p. आष्ट । 3. p. आष्टभिः । 4, 5. p. आष्टभ्यः । 6. p. आष्टानाम् । 7. p. आष्टासु ॥

प्रियाष्ट्रे राजवत्स्वर्वे, शाश्वतव्यापरे हलि । The *bahuvrihi* compound प्रियाष्टन् ( who has eight dear friends ) is declined like *rājan* before a case-affix beginning with a vowel and like *hādā* before one beginning with a consonant. Thus—1. s. प्रियाष्टा । 1. d. प्रियाष्टानी । 1. p. प्रियाष्टानः । 2. p. प्रियाष्टः ( बर्हद्रहस्याल्लोपस्यासिद्धत्वावद्युत्तं = Rule No. 86 cannot take effect on account of the elision of *a* ( see No. 247 ), being invalid by reason of being *bahirūga*, 3. s. प्रियाष्टा । 3. d. प्रियाष्टभ्याम्, &c.

Ex. बुधः ( wise ) makes 1. s. भुत्, भुद् । 1. d. भुधौ । 1. p. भुधः ।  
3. s. भुधा । 3. d. भुध्याम् । 7. p. भुत्सु ॥

No. 343.—ऋतिवद्वक्त्वाद्विग्रहिणगञ्जवुजिकृच्चां च ( 3-2-59 ). एम्बः  
विवन् स्यात् ॥ These words—ऋतिज्, दर्थद्, कृज्, दिश्, उप्पाज् are ir-  
regularly formed by the addition of the verbal affix *kvin* and अञ्जु,  
युजि, कृच्च are duly formed by subjoining *kriñ*. ऋतो or ऋतु यजति, ऋतिवक्  
( who sacrifices at the proper season or to a season ); ध्व्योतीति, दर्थक्  
( impudent ); सर्वतेयासास्त्रक् ( a garland = here *am* augment and *kvin*  
both are used ); दिश्यत्वकाश्मिति दिक् ( a cardinal point ); कृथ्य द्विश्वति,  
उप्पाक् ( a vedic metre of 3 pádas ; a quatrain ). अञ्जे: सुप्पयदे । The  
verbal root *anchu* to go takes *kvin*, when it is preceded by a word  
ending in *sup*. Thus प्रकर्येण अञ्जतेति, पाद् ( eastern ); युजिकृच्चेः कैव-  
लयेः । After *yujir* and *krunch* in their simple state ; as युनत्तोति, युद्  
( who joins ); कृच्चतेति कृह् । ( It goes in a curve, a snipe. Note the  
irregular retention of *n* in *kruñ* ) कनाविते । The letters *k* and *n* of  
*kvin* are indicatories. Hence, ( वि ) *vi* remains of *kvin*.

No. 344.—कृदतिष्ठ ( 3-1-93 ). A verbal affix else than *tīñ*, the  
conjugational ones is called *krit*. Hence, *kvin* is *krit*.

No. 345.—वेरएतत्पत्य ( 6-1-67 ). The uniliteral *v* suffix is elided.  
Note that *k* is elided by No. 151, *n* by No. 2., *i* by No. 4, and *v* by  
No. 345. Hence the whole of *kvin* disappears. What is its use then ?

No. 346.—क्षिवन्त्पत्यस्य कुः ( 8-2-62 ). A letter of the guttural  
class is substituted at the end of a *pada* for the final of what takes  
the *kvin* affix ( i. e. when such a word becomes a *pada* ). This is the  
use of *kvin*.

No. 347.—युजेरसमाप्ते ( 7-1-71 ). *Num* is the augment of *yuj* not  
entering into composition ; when a *sarvanámaasthána* follows. Thus  
1. s. युनज् + स = युह् ( 1st the elision of *s* by No. 258, then the elision of  
*j* by No. 64 ; and then the guttural *h* comes in place of the dental )  
1. d. युज्जौ । 1. p. युज्जः । 2. s. युज्जम् । 2. d. युज्जौ । 2. p. युजः । 3. s.  
युजा । 3. d. युज्याम् । Why ‘not entering into composition’ ?

No. 348.—चोऽकुः ( 8-2-30 ). When *jhal* follows or at the end of  
a *pada*, a guttural is used in place of a palatal. Hence, 1. s. सुयुक्  
( who joins well ). In this instance No. 346 is not applicable, being  
non-existent in the sight of 348. In 343 *yujir* with the indicatories  
*i* is meant ; hence the root *yuj* of *divádi* class signifying to meditate

does not come within the scope of 343; hence it is declined thus  
 1. s. युक् । 1. d. युजौ । 1. p. युजः like सुयुज् ॥

Ex. खड्जः (limping) makes खन् (elision of *j* by 64) खड्जौ, 1. p. खड्जः । Ex. राज् (who shines) makes 1. s. राद्, राइ (258, 280, 87, 241), 1. d. राजौ । 1. p. राजः । 7. p. रादसु or राटसु । विभाक् (who shines much). 1. s. विभाद् । देवेजः (who worships gods) makes 1. s. देवेद् । 1. d. देवेजौ । 1. p. देवेजः । विष्वसुज् (Creator of the Universe)—विष्वसुद् or सुह् । 1. d. विष्वसजौ । 1. p. विष्वसजः । परिमज् (who rubs about) makes परि झट् in 1. s. In No. 280, the root *bhrājī* is of the *fanādi* set; hence that which is read with खू, खेज् in the sense of shining is subject to the substitution of *ku* (कु). Hence 1. s. विभाक् or विभाग् । *Vártika* परै ब्रजेः एः पटान्ते । When *pari* (*around*) is prefixed to *vraj* 'to go,' the affix *kvip* (क्षिप्) is used, the vowel is lengthened and *sh* is substituted at the end of a *yāda*. Thus 1. s. परिवाद् (who wanders about, a mendicant). Ex. विष्वशाक् (who rules all).

No. 349.—विष्वव्यवसुराटेः (6.3-128). The final vowel of *vिष्वा* (विष्व) is lengthened, when *rasu* (wealth) or *rāt* (a ruler) follows. Hence, 1. s. विष्वराद् or राइ । 1. d. विष्व राजौ । 1. p. विष्व राजः । The vowel is not lengthened, when the form राज् is unaltered. 3. d. विष्वराङ्गाम्. भस्त् to fry is 1st changed to भस्त् by अहिन्या (6.1.6); then to भज् by the next.

No. 350.—स्लोः संयोगाव्यारन्ते च (8.2-29). At the beginning of a conjunct consonant, that comes at the end of a *pada* or before *jhal*, *s* or *k* is elided. Again, the word becomes भष् by 280; then भइ or भट् (87, 241) भजौ, भजः । 1. s. ऋत्विक् or ऋत्विग् (*kvin*, hence *ku* by 346) 1. d. ऋत्विजौ । 1. p. ऋत्विजः ॥

Ex. कर्ज् (यल धाणान्योः; strengthening, nourishing) makes 1. s. कर्क् or कर्ग् (348, 87, 241). 1. d. कर्जौ । 1. p. कर्जः । In 1. s. of this example, elision by 64 cannot take place on account of the prohibition put forward by No. 274 in regard to all letters but *s* coming after *r* in a compound consonant. Note that all pronominals in the *tyudādi* set adopt *a* (अ) for their final, which thereafter by अतो गुणे is the single substitute for itself and the preceding short *a*.

Ex. त्वद्, तद्, यद्, एतद् (all these become त्व, त, य, एत in declension).

No. 351.—तदेः सः साववन्तयोः (7.2-106). Let there be *s* in the room of the *t* or *d*, not being final, of *tyad* &c., when *su* follows. Hence, त्यद् becomes स्यः in 1. *s.* त्यो in 1. *d.* त्ये in 1. *p.* Likewise, 1. *s.* सः । 1. *d.* सैः । 1. *p.* से । 1. *s.* यः । 1. *d.* यो । 1. *p.* ये । 2. *s.* त्यम्, तम्, यम् । 2. *d.* त्या, सै, यो । 2. *p.* त्यान्, सान्, यान् । The *tyādadi* set ends with *dvi* (two). उल्लाणां गोणास्त्रे चात्यसत्यन—When these become names or secondary words in a compound, the substitution of *a* and of *s* cannot take place. Thus त्यद् (a name). 1. *d.* त्यदेः । 1. *p.* त्यदः अति त्यद् (surpassing that) । 1. *d.* अतित्यदोः । 1. *p.* अतित्यदः । 1. *s.* एषः (243), 1. *d.* एसौ । 1. *p.* एते । In *anvadesa* or re-employment 2. *s.* एनम् । 2. *d.* एदौ । 2. *p.* एनान् । 3. *s.* एनेन । 6 and 7. *d.* एनयोः । 3. *s.* त्येन, सेन, येन । 3. *d.* त्यायाम्, तायाम्, यायाम्, त्यैः, सैः, यैः । 4th case 1. *s.* त्यसै, तस्मै, यसै । 4. *p.* त्येभ्यः, सेभ्यः, येभ्यः । 5. *s.* त्यसात्, तस्मात्, यस्मात् । 6. *s.* त्यस्य, तस्य, यस्य । 6 and 7. *d.* त्ययोः, ययोः । 6. *p.* त्येषाम् तेषाम्, येषाम् । 7. *s.* त्यस्मिन्, यस्मिन्, यस्मिन् । 7. *p.* त्येतु सेतु, येतु ॥

Now we come to the declension of *yushmad* (thou) and *asmad* (I) after which all the suffixes of the 1st and 2nd case become *am* by No. 209.

No. 352.—(मध्यन्तस्य = 7.2-91) त्वाहै सौ (7.2-94). *Tva* and *aha* (त्व, अह) are the substitutes of the syllable ending with the *m* of these two (*yushmad* and *asmad*) when *su* follows. Hence, त्व being used for युम् and अह for the syllable अस्म, the respective forms are त्व + अद + अम्, अह + अद + अम् in 1. *s.* Now, elision being most powerful of all operations, the next rule applies.

No. 353.—श्वे लोपः (7.2-90). The final letter of *yushmad* and *asmad* (according to some grammarians, the remaining portion of these two i. e. अद) is elided, when a case-affix not being the cause of the substitution of long *a* and *y*, follows. Hence, after the elision of *d*, we have त्व + अ + अम्, and अह + अ + अम्। Now by अतो गुणे, conjoining the 1st two syllables, we have त्व + अम्, and अह + अम्, and then by अभि पूर्वः । त्वम् and अहम्। The other mode is (शेष इति सप्तमी स्थानिनो प्रथकरणात्प्रिवक्षया सेवयपर्यन्ताच्छेषय अद वत्यव्यलोपः । सवप्तो प्रयन्तरं असेऽगुणे क्षतेष्वत्तंसे). Considering the vocative force of *seshe*, the portion remaining after the substitution of the forms, त्वाहै i. e. अद is elided. In spite of its being subsequent in the *ashṭādhyāyi* order, it takes effect after the operation of अतो गुणे on the ground of the latter being of *antaraṅga* character. अलिङ्गे युम्बदस्मदोः *Yushmad* and *asmad* are not marked by gender, hence they are used as common gender.

No. 354.—युवावी द्विवचने (7-2-92). When a dual case-affix follows, *yava* and *āva* (युव, आव) are the substitutes of what ends with *m* in these two.

No. 355.—पथमावावच द्विवचने भावायाम् (7-2-88). In secular language long *a* is the substitute of these, when the dual affix of the 1st case follows. श्री रौत्रेय द्विवचनम् ! It is better to say that “when *au* and *auṭ* follow;” but *Pāṇini* employs Rule 358 to form the 2nd dual. Thus 1. d. युवाम्, आवाम्, but युवम्, आवम्, in the Vedas. Why ‘of what ends with *m*?’ to avoid the anomalous forms. त्वा, मा, in 3. s.

No. 356.—यूयववी जसि (7-3-93). *Yāya* and *vaya* are the substitutes of these, when *jus* follows. Hence यूयम्, यवम्, 1. p.

No. 357.—त्वमावेकवचने (7-2-97). When a singular case-affix follows, *tva*, and *ma* are the substitutes of these (as far as the *m*).

No. 358.—द्वितीयायां च (7-2-87). And also in the 2nd case long *a* is the substitute of these. Thus 2. s. त्वाम्, माम्, (त्व + अद + अम्, म + अद + अम् = त्वद् + अम् = मद् + अम्) No. 316. = त्वआभाम्, मआभाम् = त्वा + अम्, माअम् ! No. 73 = त्वाम्, माम्, 237).

No. 359.—ग्रस्तान् (7-1-29). The letter *n* is the substitute of *sas* coming after these two. This checkmates No. 209. Since the cause of the substitution of *n* is here a term enounced in the 5th case, (see No. 56); the 1st letter of *sas* is affected by the change (see No. 47). Hence the inflected word ends in a compound consonant, as युव्वानस् ! But the final consonant is elided by 64. Thus we have 2. p. युव्वान् अस्तान् !!

No. 360.—यो चि (7-2-89). *Y* is the substitute of these, when a case-ending beginning with a vowel and undergoing no change of form follows. Hence, 3. s. त्वया, मया (from त्वअद् + आ, मअद् + आ = त्व-द + आ, मद् + आ, त्वय + आ, मय + आ).

No. 361.—युम्बदस्तोरनादेशः (7-2-86). Long *a* is the substitute of these, when a case-affix beginning with a consonant and not admitting a substitute follows. Thus 3. d. युवाभाम् आवाभाम् (Nos. 354, 361, 73). 3. p. युम्बभिः, आस्तभिः !!

No. 362.—तुभ्यमश्चार्थिय (7-2-95). *Tubhya* and *mahya* are the substitutes of these (as far as the *m*) when *he* follows. अमादेशः श्वेतोपापः ; 1st *am* instead of *ac*, then the elision of *d* (or *ad*). Thus 4. s. तुभ्यम्, मह्यम्, 4. d. युवाभ्याम्, आवाभ्याम्, 4. p. युम्बभ्यम्, आस्तभ्यम् (210) 5. s. त्वत् मत् (212).

No. 363.—तवमदीङ्गि (7-2-96). *Tava* and *mama* are the substitutes of these (as far as the *m*), when *nas* follows. Hence, तव + अद + अस = तव + अ + अस (353)—तव + अस (316). Now if *as* remains as *as*, the form would be तवः। Hence, *as* (अस्) is substituted for *nas* by No. 208. Thus 6. s. तव, मम (316) *S* in *as* being simply indicatory. 6. d. युवयोः, आवयोः (354, 360). In 6. p. *dkam* is used for *sām* by No. 213. Thus 6. p. युमाकम्, अस्माकम् । 7. s. त्वयि, मयि (357, 360), 7. d. युवयोः, आवयोः । 7. p. युमासु, अस्मासु (361). The compound परमयुग्मद (thou, the last) is declined as युग्मद॥

NOTE.—समस्य माने द्वैकल्यवाचिनी, युग्मदस्तटी । समासांशः । युग्मदस्तटो युवावित्वमात्रपि ॥ १ ॥ सुजस्डेष्टस्तु परत आदेयाः स्युः सदैव ते । त्वाह्या युवययो तुयमस्यो तव ममात्रपि ॥ २ ॥ एते परत्वाद्वाधन्ते युवावी विवये स्वर्गे । त्वमात्रपि-प्राप्ताधन्ते पूर्वविप्रतिवेधतः ॥ ३ ॥ द्वैकसंख्यः समासांशो बहुधे युग्मदस्तटो । सयोरद्वै-कतार्थत्वाच युवायो त्वमो च न ॥ ४ ॥

If *yushmad* and *asmad* denoting unity or duality enter into composition; and if the compound differs in number from them, the substitutes *yuva* and *dma*, as well as *tva* and *ma* are used. (1).

When *su*, *jas*, *ñas* follow, those substitutes (*i. e.* *tva*, and *aha*, *yúya* and *vaya*; *tubhya* and *muhyā*; *tava* and *mama*) are invariably used—2.

These, *i. e.* *tva*, &c. in their proper spheres debar *yuva* and *áva* by the Law of Posteriority; and also *tva* and *ma* by the Law of Priority (*i. e.* Rules 93, 94, 95 of the 2nd Chapter of Lecture 7, debar Rule 92 by the Law of Posteriority and Rule 97 by the Law of Priority)—3.

If the compound denotes duality or unity, and *yushmad* and *asmad* denote plurality, *yura* and *ava*, *tva* and *ma* are not substituted, because they (*yushmad* and *asmad*) have not the sense of duality and unity—4.

त्वां मां या अतिकान्तः (surpassing thee or me) makes 1. s. अतित्वम्, अतिमाम् । 1. d. अतित्वाम्, अतिमाम् । 1. p. अतिपृथम्, अतिवयम् । 2. s. अतित्वाम्, अतिमाम् । 2. d. अतित्वाम्, अतिमाम् । 2. p. अतित्वान्, अतिमान् । (*Tva* and *ma* are used in 1. d., 2. d., 2. p. by Sloka I.; and *yuya* and *vaya* are used in 1. p. by Sloka II.).

3. s. अतित्वया, अतिमया । 3. d. अतित्वाभ्याम्, अतिमाभ्याम् । 3. p. अतित्वाभ्यः, अतिमाभ्यः । 4. s. अतित्वभ्यम्, अतिमाभ्यम् । 4. d. अतित्वाभ्याम्, अतिमाभ्याम् । 4. p. अतित्वभ्यम्, अतिमाभ्यम् । 5. s. अतित्वत्, अतिमत् ।

5. d. अतित्वाभ्याम्, अतिमाभ्याम् । 5. p. अतित्वस्, अतिमस् । 6. s. अतित्व, अतिमम् । 6. d. अतित्वयोः, अतिमयोः । 6. p. अतित्वाकम्, अतिमाकम् । 7. s. अतित्वयि, अतिमयि । 7. d. अतित्वयोः, अतिमयोः । 7. p. अतित्वासु, अतिमासु । Voc. s. हे अतित्वम्, हे अत्यवाम्, &c.

Ex. 2. युवां आदां वा अतिकान्तश्च विषये सुजस् हे रस्सु पाणवर्त् । With this analysis like the foregoing before *su*, *jas* and *ne*; and before *au*, *am*, *au!*. अति युवाम्, अत्यादाम् ॥ 2. p. अतियुवान्, अत्यादान् ॥ 3. s. अतियुवाया, अत्यादाया । 3. d., 4. d., & 5. d. अतियुवाभ्याम्, अत्यादाभ्याम् । 3. p. अतियुवाभिः, अत्यादाभिः । 4. p. अतियुवभ्यम्, अत्यादभ्यम् । 5. s. and 5. p. अतियुवत् अत्यादत् । 6 and 7. d. अतियुवयोः, अत्यादयोः । 6. p. अतियुवाकम्, अत्यादाकम् । 7. s. अतियुवयि, अत्य वयि, अतियुवासु, अत्यादासु ॥

Ex. युष्मान् स्माच्येति विषये, सुजस्फेहस्सप्रावत् । When *yushmad* and *asmad* are plural in composition, the same substitutes as employed above are used before *su*, &c. The remaining inflected forms are noted as follows.—1. d. 2. s., 2. d. अतियुष्माम्, अत्यस्माम् । 2. p. अतियुष्मान्, अत्यस्मान् । 3. s. अतियुष्मया, अत्यस्मया । 3. d., 4. d., 5. d., अतियुष्मायाम् । अत्यस्माभ्याम् 5. s. and 5. p. अतियुष्मत्, अत्यस्मत् । 6. d. and 7. d. अतियुष्मयोः, अत्यस्मयोः । 6. p. अतियुष्माकम्, अत्यस्माकम् । 7. s. अतियुष्मयि, अत्यस्मयि । 7. p. अतियुष्मासु, अत्यस्मासु ॥

No. 364.—पदस्य (8-1-16) पदात् (8-1-17) अनुडार्तं सर्वमपादादी (8-1-18). Of a *pada*, i. e. a finished word and after a *pada*, let all the substitutes be *Anudatta* (gravely accented) when the finished word does not stand at the beginning of a *páda* (a quarter of a *Śloka*, a foot in poetry). This is a heading rule to regulate action in the following.

No. 365.—युष्मदस्मदोः पष्ठोचतुर्ये द्वितीयास्ययेदां नावै (8-1-20). *Vám* and *nau* are the substitutes of these (*yushmad* and *asmad*) invested with the suffixes of the 6th, 4th or 2nd case (when they come after a *páda* and not at the beginning of it). Supplied from the heading rule).

No. 366.—बहुवचनस्य वस्नदो (8-1-21). *Vas* and *nas* are used of them in the plural number and in the same cases, (the restrictions being the same). A contradiction of *vám* and *nau*.

No. 367.—तेमयावेक्षवचनस्य (8-1-22). *Té* and *me* are the substitutes of them ending with the singular suffixes of the 6th and the 4th case (the same restrictions).

No. 368.—त्वा मे द्वितीयायाः (8-1-23). *Tvā* and *mā* are used in place of them in the 2nd case singular.

Example:—**श्रीशस्वाखतु मापीहततात् ते मे शिष्य शर्मेसः । स्वामी ते मे शिष्य स हरिः पा तु धा मणि नौ विभुः ॥** May the Lord of Śrī (fortune) protect thee (*tuá*) and me (*má*) here—may He give happiness to thee (*te*) and to me (*me*). That Hari is thy (*te*) Lord and mine (*me*) as well. May the Omnipresent protect you two (*vám*) and us two ! सुखं धां नौ विद्यात्योऽप्येषाः परिष्ठामपि नौ हरिः । सोऽप्याद्योनः शिष्यं दोनो दद्यात् संयोगवः सनः ॥ May Lord bestow bliss on you two (*vám*) and on us two (*nau*). May He protect you all (*vah*) and us all (*nah*) and give prosperity to you all and to us all (*vah* and *nah*). He is the adored of you all (*vah*) and of us all (*nah*) in this world. प्रातात्पर्योः किम् ‘Why after a *pada*?’ वाक्यादैवाभूत् that it may not come at the beginning of a sentence; as त्वां पातु, मां पातु. May God protect thee, me! अपदादौ किम् । Why ‘not at the beginning of a *pada*?’ Attend—विदैशेषैः संवेदोऽस्मान्कृष्णः सर्वदावतु । May Krishna who is properly understood by the Vedas in their entirely always preserve us !

**स्यप्रहणाच्छूल्यमाण विभक्ति कपोरेष, नेह, इति युष्मत्युत्रोद्विवेति ॥** The word *sthā* ‘invested with the suffixes, in No. 365 leads to the conclusion that the said substitutes are used instead of those only after which the affixes are heard ; but not understood, hence not here ‘your son speaks’.

Vártika I. समानवाक्ये निधात् युष्मदस्मदादेशा वक्तव्याः ॥ एकतिष्ठता व्यथः । सेनेह न । चोदनं पञ्च, नवभविष्यति । In a simple sentence, accent less substitutes are used for *yushman* and *asmad*. A simple sentence contains one single finite verb; hence not here “cooked the meal, it will be thine” (पञ्च but not से) वह तु स्यादेव, शालीनां से ओदनं दात्यामि, but here it can be used ‘I will give thee (से) rice food.’

Vártika II. एते वां नावादय आदेशा अनन्वादेशे वा वक्तव्याः । These substitutes *vám* and *nau* are optionally used in *anavadeśa* i. e. 1st reference, आन्वादेशे तु नित्यस्युः, but they are invariably used in a subsequent reference—as, धा ता ते भक्तोऽस्ति धातासवभक्तोऽस्ति वा, तस्मैतेनम् इत्येव । O Krishna, he is Thy votary, Salutation to him, to Thee.

No. 369.—**न च वाहादैव युक्ते (8-1-24).** In connection with *cha* ‘and,’ *va*, ‘or,’ *ha* ‘verily,’ ‘certainly,’ and *eva* ‘own’—these substitutes are never used, जपिस्थां मां च रक्षु may Hari preserve thee and me ! कर्यं त्वां मां धा न रक्षेत्, how can He not preserve thee or me ! धामस्त्वैव वस्त्रम् the village is thy own property.

No. 370.—पश्यादेवकानालोकने- (8-1-25). These substitutes are not used in connexion with a verb denoting knowledge other than ocular, चेतसा स्वां समीक्षते, 'he mentally sees you.' भक्तस्वरूपं आपति A worshipper contemplates Thy form. But in seeing with the eye. भक्तस्वापद्यति चकुता। A worshipper sees Thee with the eye.

No. 371.—सहस्रायाः प्रथमायाविभाय (8-1-26). When a word in the 1st case actually precedes *yushmad* and *asmad*, such substitutes are optionally used; though it be a subsequent reference. भक्तस्वमध्यं तेन हरिस्वां त्रायते स माम् । स्वामेति एत ॥ Thou and I are both worshippers, hence, Hari<sup>4</sup> protects thee (*tvám* or *tva*) and me (*mám* or *ma*).

No. 372.—आमन्त्रं पूर्वमविभायमानक्षत् (8-1-72). If a Vocative case precedes *yushmad* and *asmad* it is like what does not actually precedes. (See No. 148b). आमेतय, 'O Fire thine.' देवास्मान्यहि 'O God! preserve us.' But this rule is generally disregarded in the Vedas. For example शर्वदारक्षदेवयः, "O God! always preserve us."

No. 372a.—नामन्त्रेसमानाधिकरणे सामान्यवचनम् (8-1-73). When a Descriptive term in the Vocative case follows a term denoting the object described, the latter is said to be like what actually precedes *yushmad* and *asmad*. Hence, शुरेदयालो नः पाहि, 'O Merciful Hari, reserve us.' आमेतेजस्यिन्, "O Splendid Fire!" तेजस्यिन् is *anuddita* here.

No. 372b.—विभावितं विभवचने (8-1-74) अत्र भावम्, सहुवचनमिति वल्लासीति। But when the objects described are many, the procedure is optional. देवाः शरणाः युष्मान् भजे, दोभजे इति वा, 'O Gods, Protectors, may I serve you' (*yushmán* or *vah*). In this example, the non-'gods' is qualified by the Described term 'Protectors' in apposition with it.

Ex. 1. s सुपात् or सुपाद् (having beautiful feet). 1. d. सुपादौ । 1. p. सुपादः । 2. s. सुपादम् । 2. d. सुपादौ ॥ The Accusative plural is formed by the next rule.

No. 373.—पादः पत् (6-4-130). When an Inflective base entitled to the designation of *bha* ends with *pád*, *pat* is the substitute of the portion, *pád*. Hence, *pád*, being called *bha* before *śas*, &c. (by No. 173) makes 2. p. सुपादः । 3. s. सुपादा । 3. d. सुपादमास, &c. 'No change of form takes place in 3. d. on account of the title of *pada* given to it by No. 172.'

Ex. अग्निन् मन्त्रामोत्पिनवत् ( who kindles fire ) or अग्निमद् 1. s. अग्निमरणी । 1. d. अग्निमरणः । 1. p. अग्निमद्यथासः । 3. d., 4. d., and 5. d. अग्निमित्यादि सुचेष्याह्वेः सुप्युपदेक्षिण् ॥ By No. 343, *Kvin* is added to the root *anchu* 'to go' preceded by an Inflected base in grammatical construction with it in the compound.

No. 374.—अग्निदिवं हृतउपधायाः कृष्णिति ( 6-4-24 ). When an Inflective base ends in a consonant and is not marked by an indicatory short *i*, the penultimate *n* of such a base is elided in the simple way before suffixes with an Indicatory *k* or *ñ*. Hence, the penultimate *n* of *anchu* is dropped before *kvin*. Thus we have to decline प्राच् 'eastern' ( प्र + आच् ).

Again since the word प्राच् in the original form प्राञ्चु ends in *u* of the *uk* group ; hence by 332, the augment *num* is inserted after the final vowel of it before *sarva* suffixes. Thus in 1. s. we have the form प्रान् लक्ष्म् = प्राञ्चस् ( 85 ) which by the elision of *s* by 258 and of *ch* by 64 changes its palatal *n* into the guttural in accordance with No. 346. Thus 1. s. प्राछ् । 1. d. प्राञ्ची । 1. p. प्राञ्चः । 2. s. प्राञ्चम् । 2. d. प्राञ्ची ।

No. 375.—आच् : ( 6-4-138 ). There is elision of the letter *a* of *anchu* entitled to the name of *bha*, after it has dropped its *n*. Hence प्राच् becomes प्रच् ( here only *ch* of the root remains after the prefix प्र ).

No. 375 a.—ची ( 6-3-138 ). When the *ch*, of *anchu* which has dropped both its *a* and *n* follows, the foregoing आच् is lengthened. Hence by lengthening the prefix *pra* we have प्राच् making प्राञ्चः in 2. p. प्राचा in 3. s. The 3rd case dual is प्राञ्चाम् ( 346, 87 ). When *prati* is prefixed to *anchu* we have 1. s. प्रत्यह् ( western ) 1. d. प्रत्यञ्चीः । 1. p. प्रत्यञ्चः । 2. s. प्रत्यञ्चम् । 2. d. प्रत्यञ्ची । 2. p. प्रतीक्षः ( *a* being elided and the final *i* of *prati* being lengthened ). 2. s. प्रतीक्षा । 3. d. प्रत्यञ्चाम्, &c.

Example. अमुमञ्चतोति विष्टहे ( who goes to that ). This being the popular solution, and अदस् आच् इतिस्थिते, this, the technical, the following rules apply.

No. 376.—विष्वनदेवयोर्च टेरदाञ्चतोति प्रत्यये ( 6-3-92 ). *Adri* is the substitute of the *ti* ( टि ) of *vishvanch* ( going every where ), of Deva 'a god' and of Pronominals, when *anchu* ending with *va* suffix follows. In the form अदस् आच्, *kvin*, i. e. *va* suffix is understood after *anch*. Hence the form becomes अदट्रि आच् or अददाञ्च—again

No. 377.—**अद्वोऽस्तेदादुवोमः** ( 8-2-80 ). Short *u* and long *u* are the substitutes of what follows *d* in *adas* without the termination 'as' and the *d* is changed to *m*. Hence, reducing *d* to *m*, *a* to *u* short, the 2nd *d* to *m* and *r* to short *u*. We have अमुमुद्वच्च + स् = अमुमुयः ( elision of *s* and *ch* and *ku* by 346 ), in 1. *s.*

**NOTE 3.**—इति द्रूस्वदीघ्योः समाहारदृन्तुः आन्नरतस्याद्वस्य व्यञ्जनयोऽस्तो दीर्घस्य दीर्घः । The *u* of द्रू is a Collective compound, consisting of *u* long and short. By analogy, short *u* is the substitute of a short vowel and of a consonant, and long *u*, of a long vowel. 1. *d.* अमुमुयः ज्यो । 1. *p.* अमुमुयः । 2. *s.* अमुमुयः । 2. *d.* अमुमुयज्यो । 2. *p.* अमुमुर्ज्यः ( 375a ). 3. *s.* अमुमुर्ज्या । 3. *d.* अमुमुग्याम् ( 346, 87 ).

Some apply this rule with reference to *dri* only and others do not apply it at all; hence, 1. *s.* अद्वयः or अदद्वयः ; 1. *d.* अद्वयज्यो and so on.

**Ex.** उद्वच् ( northern ) makes 1. *s.* उट्टः । 1. *d.* उद्वचौ ॥

No 378.—**उद्वैष्ट** ( 6-4-139 ). There is long *i* for the *a* of *anchu* coming after the prefix ( उद ) *ud*, when *anchu* is deprived of its *n* and is called *bha*. Thus 2. *p.* उदीचः । 3. *s.* उदोचा । 3. *d.* उदग्याम्, &c.

No. 379.—**समः समि** ( 6-3-93 ). *Sam* is changed to *sami*, when *anchu* with the suffix *kvin* follows. Hence 1. *s.* सम्यः ( moving in a right line ) 1. *d.* सम्यज्यो । 1. *p.* सम्यः । 2. *p.* समीचः । 3. *s.* समीचा, &c.

**Ex.** सहप्रज्ञतीति ( he moves with ).

No. 380.—**सहस्र सधिः** ( 6-3-95 ). *Saha* is changed to *sadhr* before *anchu* with the suffix *kvin*. Hence 1. *s.* सध्यः, &c.

No. 381.—**तिरस्तिर्यं सोपे** ( 6-3-94 ). *Tiras* is changed to *tiri* ( तिरि ) when *anchu* with the suffix *vi* and with the non-elided *a* follows. Hence, 1. *s.* तिर्यः । 1. *d.* तिर्यज्यो । 1. *p.* तिर्यज्चः । 2. *s.* तिर्यज्चम् । 2. *d.* तिर्यज्यो । 2. *p.* तिर्यज्चः । 3. *s.* तिर्यचा । 3. *d.* तिर्यग्याम्, &c.

No. 382.—**नाभ्यः पूजायाम्** ( 6-4-30 ). The penultimate *n* of *anchu* is not dissevered, when it means to worship. Hence the augment *num* cannot be put in. Thus पाह् ( a worshipper ), 1. *d.* पाज्यो । 1. *p.* पाज्यः । 2. *s.* पाज्यम् । 2. *p.* पाज्यः । 3. *s.* पाज्या । 3. *d.* पाज्यभ्याम् ( 64, 346 ). 7. *p.* पाज्यु ( 64, 346, 101, 213 ) or पाज्यु ( 350 ). \*

**सर्वं पूजायं प्रत्यक्षायः** : Likewise in the sense of worshipping are *pratyayā*, &c. declined.

**Ex.** कृत्त्रि कौटिल्याल्पोभावयोः (to become crooked or small, a curve). 1. *s.* कृत्त्रि । 1. *d.* कृत्त्री । 1. *p.* कृत्त्रिः । 3. *d.* कृत्त्रिभ्याम्, &c. Ex. पण्डितुष्ट (a cloud) is declined as पण्डितुष्ट (348, 241) or पण्डितुष्टाम् (348). Ex. सुवृश्च (cutting well). The root *vraśch* to cut is changed to *vṛiśch* by पक्षित्या०, when the annex is *kvip*, and makes 1. *s.* सुवृद or सुवृद (280, 350, 87, 241), 1. *d.* सुवृद्धी । 1. *p.* सुवृद्धः and 7. *p.* सुवृद्धु or सुवृद्धस्तु ॥

**Note.**—वर्तमाने पृष्ठमहत्त्वजगच्छत्वात् । In the Present tense, *prishat* (speckled, a spotted deer) *mahat* (great respectful) *vrihat* (powerful) *jagat* (the world) are treated like what ends with the *satī* suffix; hence the augment *num* is inserted by No. 332 महात्, पूर्यते इति महान् (Honourable); (the penult is lengthened by No. 292, the *s* is elided by No. 258 and *t* by No. 64). 1. *d.* महान्ती । 1. *p.* महान्तः Voc. sing. हे महन् । 2 *p.* महतः । 3. *s.* महता । 3. *d.* महद्भ्याम्, &c.

No. 383.—आत्यसन्तत्य चाधातेः (6-4-14). When the *su* of the 1st case, not being the sign of the vocative, follows; the long vowel is the substitute of the penultimate vowel of a word ending in *atū* and of a word other than a verbal root ending in *as*.

**Ex.** धीमत् (intelligent)—this word ends in, *matv* or *atū*; hence, 1st the penult *a* of the form *dhimat* when stripped of its indicatory letters *u* and *p*, is lengthened by No. 383; and then *num* is used by No. 332. Thus we have 1. *s.* धीमान् (258, 64), 1. *d.* धीमन्ती । 1. *p.* धीमन्तः । Voo. sing. हे धीमन्; शरादो महद्वत्, like *mahat* before *śas*, &c.

उगिदधामिति सूत्रेऽप्यक्षणं नियमार्थम् । धातेऽश्वेतुगित कार्यम् तद्दर्शनसे रेखिति, सेन सत्, अत् इत्यादिन । The use of the term *ach* in Rule 332 is regulating in effect. If the operation based upon the indicatory letters *uk* applies to verbs, it applies to *anchu* only. Hence the forms अत् (falling) अत् (falling) are exempted from the influence of No. 332. (See No. 303). अधातेऽरिति तु अधातु भूत् पूर्णस्यापि नुर्मयम् । The expression “of what not being a verbal root” offers a license to use *num* even in such words as not being previously verbs have come to be regarded as such. For example, गोमन्तमिच्छतीति (he wishes for a man possessing a cow; *kvip* in the sense of agent, makes 1. *s.* गोमान् । 1. *d.* गोमन्ती । 1. *p.* गोमन्तः (*num* by No. 332)).

**Ex.** भासद्वत् । The pronominal भवतु ‘your honor’ is formed of “*bha*” to shine and the affix *gavatv* and is declined thus—भवान्, 1. *s.* भवन्ती, । 1. *d.*, भवन्तः, 1. *p.*, (*Num* = 332), &c.

Ex. भवतीति, भवत् (being; *satri* affix) makes 1. s. भवत् ; 1. d. भवत्तो ; 1. p. भवत्तः, &c. The penult by No. 383 is not lengthened on account of its not ending with *atu*.

No. 384.—उभेष्यस्तम् (6-1-5). When a verbal root is doubled (as is the case in the 6th Lecture), both the parts taken together are named *abhyasta*—A reduplicate.

No. 385.—नाभ्यस्ताक्षतः (7-1-78). There is not the augment *num* of *satri* after a reduplicated form. Hence ददत् a reduplicated form of the root *dā* ‘to give,’ ending with the *satri* affix, makes 1. s. ददत् ; 1. d. ददत्तो ; 1. p. ददतः, &c.

No. 386.—जक्षित्यादयः षट् (6-1-6). Let *jakshiti*, the 7th with the 6 verbs following it be named “Reduplicate.” Hence by No. 385 and 258, we have 1. s. जक्षत् (eating). 1. d. जक्षत्तो ; 1. p. जक्षतः, &c. जापत् (waking), विद्वत् (being poor), शाशत् (ruling), चक्षासत् (shining),—all these are declined like *jakshat*.

The roots दीर्घीङ् and वेदीङ् though exhibited with the Indicatory न take *parasmaipad* suffixes in the Vedas. Thus 1. s. दीर्घत् (shining). वेद्यत् (going, pervading). The word *gup*, ‘concealing’ makes 1. s. गुप or गुष् (258, 87), 1. d. गुप्तो ; 1. p. गुप्तः ; 3. d. गुब्ध्याम्, &c.

No. 387.—स्वदृष्टिषु दृशोऽनालोकनेकस्तत् (3-2-60). When *tyad*, &c. precede *drīś* in composition, *kañ* as well as *kvin* is the affix added to *drīś* not signifying ‘ocular knowledge.’ *Tyad* &c. are named ‘*upapada*’ in this rule. An *upapada* is either an inflected word or an indeclinable coming before a root with which it is compounded and the idea contained in which it qualifies or determines; as कुम्भकारः, a maker of pots. In this example *kumbha* is Objective case governed by the verb *kri* ‘to make’ implied in the word *kāra* ‘a maker.’

No. 388.—आसर्वनामः (6-3-91). Long *a* is the substitute of a pronominal when the word *drig*, or *drīś* or the affix *vatū* follows. Hence, तद् + दृश् = तथा दृश् = सादृश् (73). Now सादृश् (such) makes 1. s. सादृक् (258, 280, 87, 346, 241) = elision of *s* by No. 258; *s* in to *sh* by No. 280; *sh* to *d* by No. 87; *d* to *g* hard by No. 346 and *g* to *k* by No. 241) or सृदृग् । 1. d. सादृशो । 1. p. सादृशः, &c.

Ex. विश् (who enters) makes 1. s. विद् or विश् (280, 87, 241) । 1. d. विश्यो । 1. p. विशः &c.

No. 389.—नशीरा (8-2-63). *Ku*, i. e. a letter of the guttural class is optionally the substitute of *naś* (नश् = who destroys) at the end of a *pada*. Hence, 1. s. नश्, नग्, नट्, नह् । 1. d. नशी । 1. p. नशाः । 2. d. नशयाम् or नशयाम्, &c.

No. 390.—स्पृशानुदकंकिवन् (3-2-58). When the preceding word in composition with *spris* "to touch" is else than *udak*, water the affix *kvin* is used. Thus चतस्यक् or स्पृण् (who touches ghee, 1. s.) चतस्याप्री, चतस्याप्ति, &c.

बुद्धोऽसीति gives 1. s. दधक् or दधग् (arrogant, *kriy* = 343), 1. d. दधये; 1. p. दधामः; 3. d. दधम्याम्, &c.

रक्षानि सुष्णाति ( who steals gems ) makes 1. s. रक्षमुद् or मुद् । 1. d. रक्षमयै । 1. p. रक्षमयः ॥

**Ex. ચા** (six): 1. and 2. p. પદ or પદ (184, 203, 87, 241). 3. પદમિઃ (87). 4. and 5. p. પદમઃ; 6. p. પદમાસ (308,—*nu*); 87 એ to એ; 86 b—cerebral એ for the એ of *nam*; 88 note). 7. p. પદસુઃ! The word પિપણિષ ends with the desiderative *sam*, એ પ્રતિષ્ટવ્યાધિષ્ઠત્વાત् સુઃ જુદોઽફિષ રસ્તમઃ! As the *shatva* change (8-3-59) succeeds *rutva* change (8-2-66), so by No. 68 *rutva* change prevails after the elision of *su* by No. 258, though the word ends in એ in its crude state. Hence we get the form પિપણિષ a form that falls within the influence of the next rule.

No. 391.—द्वारा प्रधायादीर्घङ्कः (8-2-76). At the end of a *pada*, the penultimate *ak* of verbs ending in *r* or *v* is lengthened. Thus 1. s. पिपटीः (109), 1. d. पिपटीयोः । 1. p. पिपटीषः । 3. d. पिपटीस्याम्, &c.

No. 392.—**तुमविसर्जनीपश्चर्यवायेपि** (8-3-58). And also when *numvisarga* and a sibilant severally intervene between *in**ku* and *s* dental of a substitute or of a suffix; the *s* dental is reduced to *sh* cerebral. *Pipatishish* is called a *pada* (by 172) before *su* of the 7th case; and the final *sh* is regarded dental because the rule शादेशप्रस्थयेः does not take effect, so far as सरकुयोऽः is concerned; hence the original dental *s* is 1st changed to *ru* by No. 133, which then is changed to *visarga* by No. 109, and at last this *visarga* is retained as *visarga* or changed to the dental *s* by No. 122. Thus we have पिपटी<sup>१</sup> सु or पिपटीः सु = पिपटीसु or पिपटीः सु (392) = फपटी॒पु (86) or पिपटीः पुः। Note that the *rutva* change was followed by the lengthening of the preceding *ik* by No. 391.

Ex. चिकीर्ष ( who wishes to do ) makes 1. s. चिकीः ( 258 ; then regarding *sh* as *s* as before, elide it by No. 274 and change *r* to *visarga* by No. 109 ; 1. d. चिकीर्षौ ; 1. p. चिकीर्षः ; 7. p. चिकीर्षु ( No *visarga* by रौः सुपि ). Ex. दोष ( arm ) is formed of the root *dam* 'to subdue and the affix *dos* ( दोस् दमेऽदोस् ) and the त्रि of *dam*, i. e. am disappears on account of the indicatory द of दोस् ( see No. 246 ) वस्त्वासिद्धत्वादृत्विसर्गो ॥ 1. s. दोषः ; 1. d. दोषौ ; 1. p. दोषः ; 2. p. दोषः or दोष्यः ( 246, 247 ) 3. s. दोष्या or दोषा, &c. Ex. विविष्ट ( who wishes to enter ) is formed from the desiderative form of the root *vis* 'to enter' followed by *ta* & evanescent suffixes *krip*. वस्त्वासिद्धत्वास्त्वयोगाम्लोपः विविष्टः विविष्ट्यैः विविष्टत्वे । The crude form विविष्ट, when analysed, becomes विविष्ट्. Hence placing *su* after it we have विविष्ट् + स्. At this stage, 1st the suffix *su* is elided ; afterwards two different operations present themselves :—The one, the change of the palatal श to श and the other, the elision of the final *s* of *sa* by No. 64. Now the 1st gives way to the 2nd in accordance with the direction of No. 68. Hence, after the elision of *s* dental, the palatal श is changed to the cerebral by No. 280 ; which alters to the cerebral *d* by No. 87 and finally to त् of the same kind by No. 241. Thus 1. s. विविष्ट् or विविष्ट् । 1. d. विविष्टौ । 1. p. विविष्टः । 3. d. विविष्ट्यामः । 7. p. विविष्टु ॥ The *k* of the inflected form विविष्ट् is elided by No. 350, when the *su* of 7. p. follows, and then the next rule applies.

No. 393.—घटेः कः सि ( 8-2-41 ). *K* is the substitute of *sh* or *dh* cerebral when *s* follows. Hence, reducing the *s* of *su* to *sh* cerebral by No. 243, we have 7. p. विविष्टु ।

Ex. तख् ( Paring, cutting ) becomes तद् or तह् in 1. s. ( elision of *su*, of *k* and the change of *sh* to त् or त् cerebral ) तहौ in 1. d. &c. Ex. गोरक्ष 'who protects a cow' becomes गोरट् in 1. s. गोरखौ in 1. d. तख् रक्षभ्यां यथन् भ्यां क्रिपि तु स्कोरिति न प्रवत्संते. णिलोपस्य स्यानिवद्वावाह् ; तस्मास्त्वयोगाम्लोप एव ॥ When *krip* follows the causal forms, *takshi* and *rakshi* ; the rule *skoh* does not take effect ; because the elision of the causal suffix त्रि is *sthani*. Hence the elision of the last letter of the compound consonant त् obtains. Thus we have तह् or तह्, गोरक्ष or गोरण् in 1. s. The desiderative forms विपक् ( who wishes to cook ), विवष् ( who wishes to speak ), विधष् ( who wishes to burn ) become विपक् or विपण् ; विवष् or विलृप् विधष् or विधण् in 1. s. and are declined like विविष्ट्.

Ex. पित् गते ( to go ), सुख्येत्तीति सुयोः ( of good gait = 258, 133, 391, 109 ); सुपितोः सुपितः । 3. s. सुपिता । 3. d. सुपीर्याम् ( 133, 391 ). In the same way सुतूः ( तुत् खरण्डने, to cut; who cuts well ).

The word विद्रुत् which ends with the suffix *vasu* makes 1. s. विद्रुतान् ( 332, 292, 258, 64 ), 1. d. विद्रुतोः । 1. p. विद्रुतः । Voo. sing. के विद्रुतान् . 2. s. विद्रुतंसम् .

No. 394.—वसोः संप्रसारणम् ( 6-4-131 ). The *samprasārana* is the substitute of a *bha* ending in *vasu*. Hence 2. p. विद्रुतः ( 301, 243 ) 3. s. विद्रुता । 3. d. विद्रुदभ्याम् ( 303 ), 7. p. विद्रुत्सु ॥

Ex. सेदिवस् ( one who has sat down ) makes 1. s. सेदिवान् । 1. d. सेदिवांसो । 1. p. सेदिवांसः । 2. s. सेदिवांसम् । 2. p. सेदुषः । 3. s. सेदुणा । 3. d. सेदिवदभ्याम्, &c. Ex. सुहित्तिस्ति, सुहित् ( who injures well ), 1. d. सुहितोः । 1. p. सुहितः । 3. d. सुहित्याम् ( 64 ) &c. 7. p. सुहित्सु । Ex. अस् from अंस् ( to fall down ) makes 1. s. अत् or अद् ( 303, 241 ) 1. d. असो । 1. p. असः । ( The nasal *n* disappears by 374, because the root अंस् does not end in the short indicator *i.* ) 3. d. अदभ्याम् 7. p. अत्सु ( 303 ). In the same way, अत् from अंस् 'to fall '.

No. 395.—ऐसोपसुह ( 7-1-89 ). When a *sarvandīmaasthāna* follows, *asūn* is the substitute of the word *puns*. उकारउच्चाराणार्थः *u* in *asūn* is simply euphonic. Since the substitute ends in *ū*, hence by 46, it takes the place of the final *s*. *Anuswāra* in *puns* ( ऐस् ) is symbolic of *m*. Hence we have to decline पुमस् as regards *sarva* suffixes. Thus 1. s. पुमान् ( 332, 292 = पुमन्+स् = पुमानस्+स् = elision of *su*, of *s* = 258, 64 ), पुमांसो । 1. p. पुमांसः । 2. p. ऐसः । 3. s. ऐसा । 3. d. ऐभ्याम् ( 64 ), 3. p. ऐभिः । 7. p. ऐसु. The word उशनस् 'the regent of the planet venus' takes the substitute *anān* by No 270. Thus, 1. s. उशना । 1. d. उशनोः । 1. p. उशनः । अस्ते सम्बुद्धो वा नह नलोपश्च वा वाच्यः । *Anān* is the alternative substitute of this *u* in the vocative case, and the elision of *n* is also stated as an alternative case. Thus we have हे उशनन् ; or हे उशन ; or हे उशनः ( 258, 133, 109 ) ; 3. d. उशनोभ्याम् ( 172, 135, 66 a ) In the same way अनेहस् ( time ). Thus अनेहा ( 270 ). 1. d. अनेहोः । 1. p. अनेहसः । हे अनेहः &c. Ex. वेधस् ( *Brahmā* ) makes 1. s. वेधाः ( 383 ). 1. d. वेधोः । 1. p. वेधः । हे वेधः ( 133, 109 ). Ex. सुख्येत्ते, सुयः ( who dresses well ). Ex. पिपड़ गते; पिपड़यः or पिपड़ातः ( who eats a funeral cake ). 1. d. पिपड़योः, &c.

No. 396.—अदसौलोपत्ता (7-2-107). When *au* follows, *au* (औ) is the substitute of the final of *adas* (that) and the *au* suffix is elided. By No. 351, the *d* of this word is changed to *s*. Thus 1. *s.* असौ। In 1. *d.* proceed thus:—अदसौलोपत्ता (263) = अदशी (316) = अदी (63) = अम् (377 = long *u* in place of long *au*, and *m* for *d*). In 1. *p.* having changed *jas* to *si* and used *guna*, let us make use of the next rule.

No. 397.—एतर्दुषुवचने (8-2-81). In the plural, *et* coming after *d* is changed to long *i*, and the *d* is changed to *m*. Thus 1. *p.* अमी. पूर्वकासिर्जिति विभक्ति कायं प्राक्, पश्चाद्दुषुमुत्त्वे. In accordance with the drift of No. 68, all operations depending upon a case-affix take place first, then the substitution of *u* and *m* follows. Hence, *adām* (अदम्) becomes अमुम् in 2. *s.* 2. *d.* अम्, 2. *p.* अमून् ॥

No. 398.—नमुने (8-2-31). The substitution of *mu* (377) is not reckoned invalid, when the substitution of *nā* is to take place or has taken place. Here contrary to the spirit of No. 68, 1st *mu* is substituted and then the base taking the form of *ghī*, *tā* is changed to *nā* by 254. Thus 3. *s.* अमुना । 3. *d.* अमुभास् (377) अमीभः (397) 4. *s.* अमुमे । 4. *p.* अमीमयः । 5. *s.* अमुमात् । 6. *s.* अमुत्त्वः । 6. *d.* अमुयेः । 6. *p.* अमीयाम् । 7. *s.* अमुविन् अमुयेः । 7. *p.* अमीयु—इति हलन्नाः गुलिङ्गाः: Masculines ending in consonants concluded.

## CHAPTER XII.

### FEMININE BASES ENDING IN CONSONANTS.

No. 399.—नहाधः (8-2-34). *Dh* dental is the substitute of the *h* of *nah* (to bind), when *jhal* follows or at the end of a *pada*. When *nah* taking the affix *krip* comes after a word compounded with it, the word so compounded is lengthened by Rule—नहि दृति क्षवि व्यधि रक्ति सहि तनि बुखता (6-3-116). Hence उप + नह = उपिप becomes उपानह् (a slipper) and is declined thus—1. *s.* उपानह् or उपानत् (25S, 399, 87, 241). 1. *d.* उपानही । 1. *p.* उपानहः । 3. *d.* उपानदभ्यास् । 7. *p.* उपानस्तुः ॥ The word उविष्ट् ‘a vedio metre’ comes from the root *shnih* ‘to love’ and ends in the affix *kvin*. Hence from No. 346 we have 1. *s.* उविष्ट् । 1. *d.* उविष्टी । 3. *d.* उविष्ट्यास् । 7. *p.* उविष्टुः ॥

Ex. विष् (sky) makes 1. *s.* वीषः (306). 1. *d.* विषी । 1. *p.* विषः । 3. *d.* विष्ट्यास् (307). 7. *p.* विषु ॥ Ex. वित् (speech)—1. *s.* वीतः (258, 391, 109). 1. *d.* विती । 1. *p.* वितः, &c. Ex. पुर् (a city)—1. *s.* पूरः ।

1. d. पुरी । 1. p. पुरः, &c. In the feminine चतुर् is substituted for चतुर् (four), in hence we get 1 and 2. p. चतुरः (282). 6. p. चतुर्लाम् (283). किम्: कादेशे टाए 'táp', a Feminine termination is subjoined to *kim* (who, &c.) after it has assumed the form *ka* (No. 313). Thus we have 1. s. का । 1. d. कौ । 1. p. काः like सर्वा ॥

No. 400.—एः स्त्री (7-2-110). Instead of the *d* of *idam*, *y* is used, when *su* follows. Hence, by No. 314 we have इयम् in 1. s. In the remaining cases, 1st short *a* is substituted for the final of *idam*, which then becomes इट by No. 316. Again, to mark the feminine, long *a*, i. e. táp is annexed, thus producing the form इटा in declension. Again, *d* being changed to *m* by No. 314, we have to deal with the form इमा in the 1st two cases. Thus 1. d. इमे (199, 66a) 1. p. इमः (73). 2. s. इमाम् । 2. d. इमे । 2. p. इमः ॥ In the remaining cases, *id* portion is changed to *an* before a vowel by No. 318, and is elided before a consonant by No. 319. Thus 3. s. अनया (232, the final अप of *aná* being changed to *ekár*, अने + आट) 3. d. आभ्याम् । 3. p. आभिः । 4. s. आस्यै (225). 4. p. आभ्यः । 5 and 6. s. आव्याः । 6. d. आव्योः (232). 6. p. आवाम् (225, 214). 7. p. आसु ॥ In re-employment (आन्वदेशे), 2. s. एनाम् । 2. d. एने । 2. p. एनः । 3. s. एनया । 6 and 7 d. एव्योः । ऋत्यागादिना सज्जे: लिखन् आवागमशब्दनिपातितः ॥ By *sutra* *ritvig*, &c., the root (सज्ज) 'to quit' takes the affix *kvin* and the augment *am* is irregularly inserted. This is the origin of the word सज्ज (a garland). 1. s. सज्ज or सज्जा । 1. d. सज्जो । 1. p. सज्जः । 3. d. सज्ज्याम् । 7. p. सज्जु त्यद् (short a for the final and táp) makes 1. s. स्या । 1. d. स्यौ । 1. p. स्याः ॥ In the same way तद् (that) and एतद् (this). वाच् (speech). 1. s. वाक् or वाग् । 1. d. वाष्णो । 1. p. वाचः । 3. d. वाभ्याम् । 7. p. वासु (243). आप् (water) is a true plural and has its vowel lengthened by No. 271 in 1. p. Thus 1. p. आपः । 2. p. आपः ॥

No. 401.—अवेभिः (7-4-48). The letter *t* of the dental class is the substitute of the base *ap*, when a suffix beginning with *bh* follows. Thus 3. p. अद्वभिः (87). 4. p. अद्वभ्यः । 6. p. अपाम् । 7. p. अप्सु ॥

Ex. दिश् (direction) gives 1. s. दिश् or दिग् (258, 343, 346, 87), 1. d. दिशो । 1. p. दिशः । 3. d. दिभ्याम् । 7. p. दिशु (346, 243). By No. 387, *kvin* is placed after *drīś* preceded by *tyad*, &c., hence the word substitutes a guttural even when it is not compounded with *tyad*, &c. Thus 1. s. हृण् or हृक् । 1. d. हृषी । 1. p. हृष्यः त्विद् (light) makes 1. s. त्विद् त्विद् । 1. d. त्विदो । 1. p. त्विदः । 3. d. त्विद्याम् । 7. p. त्विदल्लु or त्विदसु ॥

Ex. सहजुषते-इति सङ्गः 'a friend' (elision of *s* by 258, *r* for *sh* by 133; long *u* for the short *u* by 391, lastly *visarga* for *r* by 109) 1. *d.* सजुषिः 1. *p.* सजुषः 3. *d.* सजूर्याम् । 7. *p.* सजूलु or सजूःतु । (The substitute *sh* being invalid सत्वस्यासिद्धत्वादुत्त्वम्, *r* is substituted for the *s* of *sajúṣ* by 133 and the vowel is lengthened by 391. Again, the *r* is changed to *visarga* by 109, and the *visarga* is optionally changed to *s* by 122. Lastly *s* is changed to *sh* by 243. Hence the optional change by 122 produces two forms). The pronominal *adas* is thus declined—1. *s.* असी (396). 1. *d.* असू (263, तप् substituted, 199, *guna*; *u* and *m* substituted). 1. *p.* असूः । 2. *s.* असूम् 2. *d.* असूः । 2. *p.* असूः । 3. *s.* असूया 3. *d.* असूर्याम् । 3. *p.* असूर्यिः । 4. असूये । 4. *p.* असूयाः । 5 and 6. *s.* असूयाः । 6. and 7. *d.* असूयोः । 6. *p.* असूयाम् । 7. *s.* असूयाम् 7. *p.* असूयु so much for Feminines ending in consonants.

### CHAPTER XIII.

#### NEUTER BASES ENDING IN CONSONANTS.

(स्वमोलुक्)—In the declension of neuters *sū* and *am* are elided by No. 204; the *h* of *audūḥ* by 303 is changed to *d*, when the word becomes a *pada*. Thus 1. *s.* स्वनदुत् or स्वनदुद् (having good cattle) 1. *d.* स्वनदुही 200, 1. *p.* स्वनद्वार्हिः (*am* augment and *śi* for *jas* and *sais*). Again, the same in the 2nd case. The rest like the Masculine

Ex. विमलदिव 'a cloudless sky' makes 1. *s.* विमलद्यु (307 and *yog*) 1. *d.* विमलदिवी (200). 1. *p.* विमलदिवि (201), &c. वार् (water) becomes वा: in 1. *s.* वारी in 1. *d* and वारि in 1. *p*. The same in the 2nd case. 3. *s.* वारा &c. The word चतुर maker चत्वारि (201, 302) in 1. and 2. *p.* किम् (what) takes the form किम् (204) in 1. *s.* के (313, 200, *guna*). 1. *p.* कानि (313, 201, 290, 257). The same forms recur in the 2nd case and the rest is like the Masculine अन्वादेशे नर्सके एन्ट्रुक्ष्यः । *Enat* (एन्ट्) is stated to come in place of *idam* in the neuter in re-employment. Thus 1. *s.* एन्ट् (204). 1. *d.* एन् (204, 265, *guna*). 1. *p.* एनानि । 3. *s.* एनेन । 6. and 7. *d.* एनयोः । Brahman (ब्रह्मन्=the supreme being) makes 1. *s.* ब्रह्म (204, 249), 1. *d.* ब्रह्मणी 1. *p.* ब्रह्माणि Voo. *s.* वे ब्रह्मन् or वे ब्रह्म. The rule रोड्युर्भि is applicable in forming the Nom. sing. of *ahān* (आहन्=a day) on the elision of the affix *su*; the reason is that the elision of *su* by 204 is complete and that the elided affix exercises no influence on the preceding base. Hence the affix *su* is considered to be non-existent. Thus 1. *s.* आहः 1. *d.* आहौ or आहनी (250) 1. *p.* आहानि, Again the same in the 2nd case. 3. *s.* आहा (247).

No. 402.—अहन् (8-2-68). *Ru* (५) is the substitute of *ahan* at the end of a *pada*. Hence 3. d. अहोभ्याम् (135). इह अहः अहोभ्यामि स्त्रोदी, रत्यवल्पयोरसिद्धत्वाचलोपे प्राप्ते, अहनित्यादर्थं न लोपाभावं नियात्य द्वितीयेन रविधेयः तदन्तस्यापि इत्यरत्ने ॥ दीर्घायष्टानि यस्मिन् स दीर्घाहानिदायः । Here, as regards such forms अहः, अहोभ्याम्, the rules रोक्षपि No. 141, and अहन् No. 402 are non-existent in the sight of No. 249 ( नलेपः &c.) hence the elision of *n* by No. 249 is due, but re-turning to the *sūtra* अहन् on the irregular supposition of the non-elision of *n*, we may substitute *rū* (५) by the 2nd i. e. अहन्. The substitute *r* and *ru* also relate to what ends with अहन्. Hence 1. s दीर्घाहानिदायः (a long day of summer) इहहस्त्वादिलोपे प्रत्ययलक्षणेनासुपि इति निवेदाद्रत्वाभावे ऽः । तस्यासिद्धत्वाचान्तलक्षणं उपथादीर्थः ॥ Here the affix *su* is elided by *halañ*, but still it continues to operate on the base by *Pratyaya Lakshana* No. 178; hence considering the propriety of the prohibition असुपि in No. 141, let us substitute *rū* but not *r*. Again the rule substituting *rū* (अहन्) is non-existent. Hence considering the base to be marked by the final *n*, the penult is lengthened by No. 257. 1 and 2. d. दीर्घाहानीः । 1. p. दीर्घाहानः । 3. s. दीर्घाहा । 3. d. दीर्घाहोभ्याम् । Voc. sing. से दीर्घाहः &c.

Ex. दण्डिन “having a staff; a religious mendicant” makes 1. s. दण्डिन (204, 249), 1. d. दण्डिनी (200). 1. p. दण्डीनि (201 and 257). 3. s. दण्डिना 3. d. दण्डिन्याम् (172, 249) &c. In the same way are declined सहुपूर्ण, सहुर्यमन् (having many suns). Ex. असजः पदान्ते कुत्वम्, सजः किञ्चनोत्पानात् । The word *asrīj* (blood) substitutes *kū* at the end of a *pada*, since *kvīn* is affixed to it. असक्षश्वस्तु अस्यसे देणाटिके ज्ञच्छ्राप्त्ययेषोधः । But the word *asrik* (a kind of religious abstraction) is formed of the root *asu* (असु=to throw) and the *upādi* suffix rich. Thus s. असक् or असृण् । 1. d. असज्जी । 1. p. असज्जिः &c. एवत्र इति वा असन् । From No. 246 *paddanno* we get the form असन् before *śas*, &c. Thus 2. p. असानि or असज्जिः । 3. s. असा or असजा । 3. d. असप्याम्, &c. The word ऊर्ज ‘strong’ makes 1. s. ऊर्जः or ऊर्जं (348) 1. d. ऊर्जी 3. p. ऊर्जं (नरजानां संयोगः = the consonants in composition being in the order of *n*, *r* and *g*. बहुर्जिनुम् प्रतिवेदः अन्त्यान्त्यौर्जा वा तुम् बहुर्जि बहुर्जिः वा कुलानि । The insertion of the augment *num* is disallowed in forming the 1. p. of the compound बहुर्जः ( possessing great strength ); but it can come before the last letter of it by option; as *bahurji* *kulani* (or *bahurñji*), a powerful family. The pronoun त्वद makes 1. s. त्वत् or त्वद् (204, 241). 1. d. त्वे । 1. p. त्वानि ॥ Likewise

तद् (that) assumes the form तत् or तद् in 1. s. ते in 1. d. and तानि in 1. p. The same in the 2nd case and like the masculine in the remaining cases. यद् (which what) becomes यत् ये यानि, the same being repeated in the 2nd case. एतद् (this)—1. s. एतत् or एतद् 1. d. एते 1. p. एतानि अन्यादेष्ये तु एनत्, but in re-employment this word takes the form एनत् in 1. s. and so on.

Ex. बोभिद्यते: क्विप् (बोभिद्या+क्विप्)=breaking again and again, produces बोभित् or बोभिद् in 1. s. बोभिदी in 1. d. बोभिदि in 1. p शावल्लोपस्य स्थानिवत्त्वादभसनन्तस्थाव तुम्, ज्ञानानलक्षणस्तुनुम् न । स्वविधी स्थानिवत्त्वाभावात् बोभिदिद्वादृष्टयाकुलानि । The Frequentative Form of the root भिद्यत् to break (s. c. बोभिद्या) first drops its *y* and then the final *a*; the whole of the यह suffix disappears in this way on account of the suffix *kvip* through the operation of the rules पस्य हलः and अतोलोपः । The suffix *kvip* too disappears. Now considering the elision of *a* to be *shane* i. e. the original form for which the elision is substituted, we cannot insert the augment *num* after the final vowel of the base, because the base does not end in a *jhal*, nor can we use *num* by reason of its ending in *ach*, vowels; because a substituted form lacks the status of the original form in *svarvidhi* (see *paribhāshā* No. 51). Hence बोभिदि-ब्राह्मणाकुलानि in 1. p.

Ex. गवाक् (a worshipper of cows, or the going of cows) takes a variety of forms on the following grounds—गवाक् गवत्यक्षणाणिक्षी बोर्द्यागतिमेततः । असंध्यवृक्षपूर्वदर्पणापिकशतं मतम् ॥१॥ स्वम् सुम् नव वह भादो वटके स्युत्तीणि जनयते । चत्वारि शेषे दणके ढाणाणीति विभावय । The inflected forms of *gavak* are considered to be 109 in number in accordance with the variety of senses which the root *anchu* enjoys (meaning to worship and to go) and the non-conjunction of the final vowel of go and the initial of *anchu* the substitution of अवह् and of the prior form *O*. Know that it takes 9 different forms before each of the affixes, *su*, *am* and *sup* ( $9 \times 3 = 27$ ); 6 forms before each of the six suffixes beginning with *bha* ( $6 \times 6 = 36$ ), then before *fus* and *sas* ( $3 \times 2$ ), four before each of the remaining 10 suffixes ( $4 \times 10 = 40$ ) (thus producing the No. 109) तथाति । गामज्जतीर्णि विपाते अतिक्षणादिनाविद्यन् । गतौ न लोपः । अवह् स्वेष्टायनस्येत्यवह् ॥ Thus, 'he worships a cow,' this being the analysis of the word, it takes *kvin* after it by the Sūtra, *ritvij*, &c., when *anchu* means to go, there is elision of *n*. The 1st word 'go' substitutes *avan* for its final before *anchu* in the opinion of Spotpyana. Thus 1. s. गवाक् or गवाम् (सर्वत्रविभावेति प्रकृतिभावे, the final of 'go' retaining

its original form) गोअच्च or गोअग् ( पूर्वरूपे, the final of go being the single substitute) गोअः गोग् ( पूजायाम् नस्य कुत्सेनहः—N being changed to *ñ* by *kutva* in the sense of worshipping) गवाङ्, गोअङ् गेतह्. Thus we get nine forms in 1. s. (अस्यपि यतान्येव, the same No. of forms with the suffix *am* too) (श्रीङ्कः श्री, भव्यादव इत्यल्लोपः; the *a* of *anchu* being elided on account of its taking the name *bha* by अच्चः). Thus 1. d. गोची ( पूजायां तु, but in worshipping) गवाज्ज्वी, गोअज्ज्वी, गोज्ज्वी ( जश्यसेः शिः शेः सर्वनामस्वानत्वात्पुम् ( *śi* for *jas* and *sas*; *num* on account of *śi* being a *svarana-maasthāna* ) 1. p. गवाज्ज्वि, गोअज्ज्वि, गोज्ज्वि, 3. s. गोचा, गवाज्ज्वा, गोज्ज्वा ; 3. d. गवाग्भ्याम्, गोअग्भ्याम्, गवाङ्गभ्याम्, गोङ्गभ्याम्, गोङ्गभ्याम् &c. सुषितुकान्तानां पचेष्याणोः कुणिति कुक् । The forms ending in *ñ* in 7. p. take the augment *kuk*. Thus 7. p. गवाक्तु, गोअक्तु गोङ्क्तु, गवाक्तु, गोअक्तु, गोङ्क्तु, गवाक्तु, गोअक्तु, गोङ्क्तु. The word तिर्यक्त्वं तिरस्+अज्ज्व- an animal makes 1. s. तिर्यक् ( 381 ) 1. d. तिरक्ती ( 375 ) 1. p. तिर्यक्ति ( 290 ) पूजायां तु, but in the sense of worshipping तिर्यक् तिर्यक्ती तिर्यक्ति. The *n* is not elided by No. 382. The word यक्तं ( liver ) makes 1. s. यक्तं 1. d. यक्ती ; 1. p. यक्तिं ! From No. 246 we obtain the alternative form यक्तं ! Thus 2. p. यक्तिं or यक्तिः 3. s. यक्ता, यक्ता ( 247 ). Likewise शक्तं ( ordure ) makes 1. s. शक्तं 1. d. शक्ती 1. p. शक्तिं 2. p. शक्तिं or शक्तां 3. s. शक्ता or शक्ताः, &c. The participle ददत् ( giving ) make 1. s. ददत् 1. d. ददती ॥

No. 403.—वा नर्तुकस्य ( 7-1-79 ). *Num* is optionally the augment of whatever reduplicated form ends with *śatri*, when a *svarana-maasthāna* follows. Hence 1 and 2. p. ददतिं or ददति । The participle तुरत् ( painting ) seeks the aid of the next rule.

No. 404.—आच्छीनयोर्नुम् ( 7-1-80 ). *Num* is optionally the augment of whatever ends in a portion of the *śatri* suffix, provided that the portion comes after a base ending in *a*; when *śi* ( शी ) or a *nadi* follows. For example, the verbal root *tud* ( to pain ) becomes the base तुर by taking the affix ( श ) and then with the portion of the *śatri* affix ( शत् ) following it, it becomes *tudat* ( तुरत् ) by No. 316 which then by this rule makes 1. d. तुरत्ती or तुरती । The 1. p. of it is तुरतिं । Likewise भास् ( shining ) makes 1. d. भासी or भासी । The verbal root चक् 'to cook' 1st takes the affix *śatri* and then *śap* coming before the participial affix *śatri*; so it comes under the next rule. ॥

No. 405.—शप् श्यनेनित्यम् ( 7-1-81 ). *Num* is invariably the augment of what ends with *śatri* ( the portion at ) that follows the of *śap* or *śyan*, when *śi* or a *nadi* follows. *Śap* is the conjugational

characteristic of verbs called *bhavati* and *syan* of *divadi*. Hence पचत् makes 1. d. पचन्ते । In the same way दीव्यत् taking the class affix *syān* and meaning “sporting, shining, &c.” makes 1. d. दीव्यन्ते and 1. p. दीव्यन्ति, &c. The word स्वप् (a sleeper) makes 1. s. स्वप् or स्वद् (87) नित्यात्परादपि नुमः प्राक् अमूर्चिति दीर्घः प्रतिपदोऽक्षत्वात् स्वाम्यः । The penultimate of *svap* is lengthened (271) previous to the insertion of *num* by 290; though the latter *nūtra* is invariable in effect and subsequent in order; because the Paribhāshā लक्षणप्रतिपदोऽत्ययोः प्रतिपदोऽक्षत्वेव ग्रहणम् expressly provides that an operation relating to a primitive form takes place before one concerning an altered form. Hence 1. p. स्वाम्य निरवकाशत्वं प्रतिपदोऽक्षत्वमिति पद्धे तु प्रकर्ते तटिव्याद्युमेव । Regarding the above Paribhāshā to be inapplicable here, we may use *num* only. Thus 1. p. स्वाम्य । 3. s. स्वपा अपोभिः (401) स्वदभिः in 3. p. 3. d. &c. अर्तिपित्यादिना धनेदस् । The *uṇadi* affix *us* is added to the root धनि ‘to be rich by artipibasti, &c. of the 2nd Chapter of *uṇadi*. Hence we get the word धनुस् which makes 1. s. धनुः (204, 133, 109), 1. d. धनुषी सान्त्वेति दीर्घः । नुम् विसर्जनोर्योत् षः । In the 1. p. the vowel is lengthened by 292, and the *s* is changed to *sh*; though *num* intervenes (392). Thus we have धनूषि in 1. p. 3. d. धनुष्मास् (133). 3. s. धनुषा &c. In the same way decline धनुष् (an eye), दृष्टिः (clarified butter).

Ex. पिण्ठित्वते: क्षिप् दीर्घिति दीर्घः । The desiderative form of पठ् (to read) takes the affix *kṣip* to denote the agent and thus becomes पिण्ठित् which makes 1. s. पिण्ठीः (133, 391, 109). 1. d. पिण्ठिषे (अल्लोपस्थानिवत्वाऽम्बलन्तलक्षणो स्थानिवत्वाऽम्बलन्तलक्षणो नुम् न) 1. p. पिण्ठिषि । 3. d. पिण्ठोभ्यास् &c. The base पथस् (water) makes 1. s. पथः (204, 133, 109). 1. d. पथस्ति । 1. p. पथाभिः (292). The word सुपुर्व् (having good men) makes 1. s. सुपुम् (204, 64). 1. d. सुपुर्वी । 1. p. सुपुमासि (395, 332, 292). अदः विभक्तिकार्यम् उत्त्वमत्ये. In the declension of *adas* (that), the changes relating to case affixes (directed in Nos. 204, 201, &c.) take place first; then the substitution of *u* and *m* by 377 follow. Thus we have 1. s. अदः । 1. d. अम् । 1. p. अमूनि. The rest is like the masculine.

## PART II.

### CHAPTER I.

#### CASES.

No. 1.—कारके (1-4-23). This is a heading rule. करोतीति कार-कमिति यद्युलन्तः, 'what acts is called Káraka ;' the word *kárka* ends with the verbal suffix '*ṇvul*'.

कारकशब्दोये क्रियाहेतावेष प्रसिद्धं इति । the word *káraka* invariably means a cause of action, i. e. the relation of the noun to the verb in a sentence, the notion of a case, but not co-extensive with the term case.

There are six such relations according to Páṇini ; (a) कर्म, the object or the nearest aim of an agent, the idea expressed by the accusative case; (b) करणम्, the instrument or idea expressed by the Inst. case; (c) कर्ता, the agent or doer of an action, also expressed by the Inst. case, or if expressed by Nom. case, not considered a *káraka*, i. e. the agent and instrument are both expressed by the inst. when they are not implied in the verbal termination; (d) सम्बान्नम्, the recipient of the object of giving or of a gift, hence the idea expressed by the Dative case; (e) अपादानम्, ablation, i. e. departure or removal from a fixed point, the idea expressed by the ablative case; (f) अधिकरणम्, location or the place of the action i. e. the idea expressed by the locative case. The idea of the genitive or possessive case is not considered a *káraka*, because it expresses the relation of two nouns to each other, but not the relation of a noun and verb.

Although the English word case is not co-extensive with *káraka*, yet it is very appropriate to the purpose of translation, since it also expresses the idea of the śesha-káraka, the possessive.

No. 2.—ध्रुवपायेऽपादानम् (1-4-24). अपायो विभेदः । *Apāya* means 'separation.' ध्रुगतिस्थिर्योरिति ( इगुपथलक्षणः कः प्रत्ययः ) the root *dhru* of *dhruvam* means to be stationary or to be in motion. ध्रुवं पठपापयुक्तम् पाये साध्ये यदुद्गोप्तभूतं सत्कारकमपादानसंबंधवति, \* whatever being in motion, or stationary is connected with separation, i. e. becomes the fixed point of the departure of a thing is called *ablation* ( the limit of departure ).

उक्तं च, as it is said that, अपाये यदुदासीने चलं वा यदि वा चलम् । भुवमेवातदावेशातदपादानमुच्यते ॥ At the time of separation, the thing which remains passive, whether being in motion or not, is called *dhruba* 'a fixed point' and on account of departure from itself, it is called '*apádána*' ablation. Hence, अपादात्यति 'he falls from the horse.' Here, 'the horse in motion' is called *apádána*, because it denotes the fixed point from which the rider departs by falling.

No. 2 a.—अपादाने पञ्चमो (2-3-24). Let the 5th case-affix be used in the sense of ablation. Thus यामादायति 'he comes from the village.' The affix *āt* is added to *gráma* to denote the Ablative case.

Vártika. जुगुप्ताविवराम प्रमादार्थानामुपसंख्यानम् । It may be added that whatever expresses dislike, indifference or neglect is called *ablation*. Thus प्रापाक्षुगुप्तते 'be hates sin.' अपर्माद्विरमति 'he dislikes vice.' धर्मात्प्रमादति 'he is indifferent to virtue.'

No. 3.—भीतर्कांनं भयहेतुः (1-4-25). भयं भीः, त्रायं त्राः, भीत्रो अर्हो येषां ते भीत्रार्थाः 'those which mean to fear and to protect.' The cause of fear or that from which one protects oneself is named *ablation*; when a verb used in the sense of *bhī*, to fear; or *trā*, to protect is employed.

Thus, द्वैरेभ्योऽबिभेति उट्टिजते वा 'he fears thieves.' द्वैरेभ्यस्त्रायते रक्षति वा 'he protects himself from thieves.' Why 'the cause of fear?' Witness अरण्येभभेति 'he fears in a forest.' Location is intended here.

No. 4.—पराजेषोऽः (1-4-26). पराजिन्त्यौनीभावेषत्तते, 'parájī' means to be spent ; to be exhausted.'

The unbearable cause denoted by the employment of the verb *parájī* 'to feel sick of' is named *ablation*.

Ex. अध्ययनात्पराजयते (अथेतुं त्रुसति ग्लायति वा) 'he feels sick of study.' But we say अन्त्यराजयते 'he overcomes his enemies.' The object is implied.

No. 5.—वारणार्थानावीप्तिः (1-4-27) इत्प्रितश्वद्वायमस्थिभप्रेतपर्यायस्तथ यद्युक्ते यदानामात्मीयव्योगार्थं च परकोयत्वं एव स्याद् न विपर्यये ॥ When a verb signifying to drive away or keep off is used; the object from which an animal is intended to be kept off is named *ablation*. Here the sense is that the animal to be kept off does not belong to the person, who drives it away and that the desired object, the barley, &c. is the property of such a person.

Ex. यवेभ्योगां वारयति 'he drives off the cow from the barley ( that is his own ).'

No. 6.—अन्तर्दृष्टे येनादश्चनमिच्छति (1-4-28). The aim being concealment, the person from whom one desires to hide oneself is named 'apādāna.'

Ex. उपाध्यायादन्तर्दृष्टे 'he hides himself from the teacher.' उपाध्यायाच्चिलीयते 'ditto.'

Why अन्तर्दृष्टे? 'the object...concealment!' Witness ओराचक्षित्वते 'he does not like to look at the thieves'—the object. Why इच्छति 'desires?' सत्यपि दर्शने यथा स्यात्, the same holds good even when he is seen hiding himself.

No. 7.—आख्यायोगेऽपयोगे (1-4-29). आख्याता प्रतिपादिता 'the teacher.' उपयोगानिमत्तमूल्यक्विद्यायहणम् 'to acquire knowledge according to the established usage.' The person from whom one receives instruction ( in the sciences ) according to rule is named *ablation*.

Ex. उपाध्यायादधीते 'he gets instruction from the teacher.' उपाध्यायादागमयति 'ditto.'

Why उपयोगे? Witness नटस्य श्वर्णोति 'he hears the song of the actor.'

No. 8.—जनि कर्तुः प्रकृतिः (1-4-30). जनेः कर्ता, जनि कर्ता! The agent of the action implied by 'to be born or produced.' The productive cause of whatever originates therefrom is called ablation.

Ex. ग्रहारूपे जायते 'a stream takes its rise in the summit.' गोम्याद् वृजिको जायते 'a beetle is born from cow-dung.'

No. 9.—भूतः प्रमवः (1-4-31). The source of anything that emanates therefrom is named ablation. हिमवत्से गंगा प्रभवति 'the Gangā rises in the Himalayas.'

No. 10.—कर्मणायभिप्रैति स सम्प्राप्तम् (1-4-32). दानस्य कर्मणा (करण भूतेन) यमभिप्रैति सम्बद्धाति स सम्प्राप्तम् उत्तः स्यात् ॥ He whom one wishes to connect with the object of giving ( i. e. the gift forming the instrument of the verb used in this Sūtra ) is called the Recipient.

No. 10a.—स्थुर्ये सम्प्राप्ते (2-3-13). The fourth case-affix is used, when the recipient is meant.

Ex. उपाध्यायायगां ददाति 'he gives a cow to the teacher.' मातृवकापभिक्षां ददाति 'he gives alms to the religious student.'

Vártika (1) क्रियायहुणमपि कर्तव्यम् 'also he whom one wishes to connect with some action is called the Recipient.'

Ex. शास्त्रायनिगर्हते ( नास्तिक्याननास्तिक्याचित्वति ) 'he censures atheists.'  
युद्धाय संनक्षते 'he girds on his armour for a fight.' पत्नेश्वरे ( पतिसुप्त्यत्वत् ) 'she sleeps with her husband.'

Vártika (2) करणः करण संज्ञावक्तव्या सम्प्रदानस्य च कर्म संज्ञा । The object may be named the instrument, and the recipient, the object. Thus, पशुनारुद्रं यजते 'he worships Rudra by animal sacrifice' = पशुं रुद्राय ददाति 'he offers an animal to Rudra at a sacrifice.' The following couplet throws additional light on the subject:

अनिराकरणात् कर्त्तुस्थागाहूं कर्मणोप्लितम् ।  
प्रेरणानुभितिभ्यां वालभते सम्प्रदानताम् ॥

By not declining the gift of the giver, that is, by 'giving his consent in words like 'let it be so; ' by being obliged to take the gift; by tacitly suffering the giver to carry out his wish; the person connected with the gift of the cow, &c., gets the title of 'recipient.' Thus—

देवेभ्यः सुमन सो ददाति 'he presents flowers to the gods.' याचकाय-  
भिद्वां ददाति 'he gives alms to the beggar.' उपाध्यायायां ददाति 'he humbly offers a cow to the teacher.' खण्डितोपाध्यायस्समे चर्पेटिकांददाति  
'the teacher on being interrupted gives him a slap.' नगृद्राय मतिं ददात्  
'let not one counsel a Śúda.' किं पुनर्ददाने, दाने किं चिदुक्तिरथापुनर्पद्धाय  
स्वद्रष्टव्यागः 'what is then to give ?' To give is to part with one's own  
property in the name of God without expecting a return.

No. 11.—रुच्यार्थानं प्रीयमाणः ( 1-4-33 ). रुचिनास्मानार्था रुच्यार्थः:  
Verbs agreeing in senso with *ruchi* 'to please, to be attractive.' The person intended to be pleased, when a verb signifying to please is used, is named the recipient.

Ex. देवदत्तायरोचते मोदकः 'a sweetmeat-ball pleases Devadatta.'  
यज्जदत्ताय स्वदत्तेष्यूः 'a sweet cake pleases Yajñadatta.'

No. 12.—इत्ताय हुङ् स्या शपां चीप्यमानः ( 1-4-34 ). चीप्यमानो  
बोध्यितुमभिप्रेतः 'one who is desired to note or observe.' The notion of  
'one that is desired to note' expressed by the use of these four verbs  
is named the 'recipient.'

Ex. देवदत्ताय इत्तायते 'he praises Devadatta within his hearing.'  
Devadatta is intended to hear his own praise. देवदत्ताय सिळते 'she offers herself to Devadatta.' देवदत्ताय शपते 'he or she curses Devadatta (within  
his hearing).' देवदत्ताय हुते 'she conceals herself from Deva.' अन्वेष्टातुः

देवदत्तायात्मानं परं च इत्याच्य कथयति, 'others interpret it thus—he praises himself and another that Devadatta may hear it.' देवदत्तायहूते may also mean सचिह्नितमेव देवदत्तं धनिकारेपलप्यति 'in spite of Devadatta being near, he denies his presence to the money lender or some such other person.' The author of the Bhaṭṭakāvya too takes quite a different view of this aphorism as will be suggested by the following extract—इत्याच्यमानः परस्तोभ्यत्प्रशागाद्रावसाधिषः 'blowing his own horn to the other women or to others' wives there came the king of the demons.' Likewise देवदत्ताय तिष्ठते may also mean 'he stands in Devadatta's shoes.'

No. 13.—धारेहत्यार्थः (1-4-35). In the use of the verb धारयति the notion of being the creditor is named the recipient.

Ex. देवदत्ताय शतं धारयति 'he owes a hundred to Devadatta.'

No. 14.—स्पृहेत्यितः (1-4-36). चुरादावदन्तं पठते 'spriha' is read with short *a* for its final in the *churādi* case.' In connection with *sprihi* 'to long for' the thing desired is named the recipient.

Ex. पुष्टेभ्यः स्पृहयति 'he longs for flowers.' But when a thing is eagerly sought for, the 2nd or the 6th case-affix is employed; as पुष्टाणि स्पृहयति 'he eagerly desires flowers.'

No. 15.—क्लुधटुहेत्या मूर्यार्थानां यं प्रति कोपः (1-4-37). अग्रार्थः क्लाय 'anger.' अपकारो द्रुष्टः 'evil design, grudge.' अदमा हृष्ट्यां 'envy.' असूया गुणेषु दोषाविष्करणम् 'to pick holes in one's coat.'

When a verb is used in one of these senses, the person with whom one is angry is named the recipient.

द्वेषात्येषि कोपप्रभावा एव यद्यन्ते ।  
तस्मात्सामान्येन विशेषं यं प्रति कोप इति ॥

Ex. देवदत्ताय क्लुधति 'he is angry with Devadatta.' देवदत्ताय द्रुष्टिः 'he bears grudge against Deva.' देवदत्तायेष्यति 'he envies Deva.' देवदत्तायसूयति 'he finds fault with Deva.'

Why यंप्रति कोपः? Witness भार्यामीर्ब्यति 'he is jealous of his wife (that no one may see her) anger is not implied here.'

No. 16.—क्लुधटुहेत्यस्त्रष्टयोः कर्म (1-4-38). But when the verbs *krudh* and *druh* are furnished with prefixes, the objective is used.

Ex. देवदत्तमभ्लुधयति 'he is angry with Devadatta.'

No. 17.—राधीक्षेत्रार्थस विषयनः (1-4-39). The person about whom manifold inquiry is made, is named the recipient, when information about his welfare is given by using the verbs *rādhī* and *skṛgh*.

Ex. देवदत्ताय राध्यति 'he inquires about the welfare of Deva.' Likewise देवदत्तायेष्टे 'he looks to the welfare of Deva.' विविधः प्रश्नः, विप्रश्नः 'inquiry of various sorts.' विप्रश्नः कस्य भवति? 'who is this subject of the manifold inquiry?' पद्य शुभाशुम् एष्टाते 'he whose welfare is inquired about.—*Kásiká*. But the author of the Padamanjarí explains this expression more clearly. पर्येतिकर्मणि वच्छी, विद्विधै पूर्वात् इत्यर्थः 'the sixth case-affix is here employed in the sense of the object; hence that which is asked in various ways;—this is the meaning.'

No. 18.—प्रत्याहृथ्यां श्रुतः पूर्वस्य कर्ता (1-4-40). प्रति आहू इत्येवं पूर्वस्य श्रुतोते: कारकं सम्प्रादान संज्ञं भवति, क्वोदृशं, पूर्वस्य कर्ता ॥ The person who begs for anything in the capacity of a petitioner is named the recipient when the verb *śru* with the prefixes *prati* and *ā* is used to show that the person to whom the request is addressed promises the gift to him.

The verb *śru* with the prefixes *prati* and *ā* means to promise (प्रतिचानन्).

स अध्युपगमः परेण प्रयुक्तस्य सतते भवति । सत्र प्रयोक्तापूर्वस्याः क्रियायोः कर्ता सम्प्रादान संज्ञं भवति ॥ And the promise is the promise of the person petitioned by another, then the petitioner i. e. the agent of the action of begging, gets the name of recipient.

Ex. देवदत्ताय गां प्रति श्रुणोति 'the petitioned promises the cow to Devadatta.' Similarly गामाश्रुणोति.

No. 19.—अनु प्रति एषाऽति (1-4-41). अनुग्रहाति, प्रतिग्रहाति, 'he responds to the address of the Hotri priest.' अनुग्रीर्यते, प्रोत्साहते येन शब्देन सो इत्याः एवं प्रतिग्री, ओथामोदैवेत्प्रतिग्राहिकः शब्दः । The word by which the Hotri encourages the Adhvaryu is called *anugraha* or *pratigraha*. Othamodaiva and such other words are used in addressing.

The Hotri priest, the agent of the act of addressing, is named the recipient with reference to the action expressed by the verbs *anugri* and *pratigri*, because in beginning a sacrifice he first encourages the Adhvaryu or officiating priest who then responds to him.

Ex. श्रावे इन्द्रग्रहाति 'the officiating priest responds to the Hotri.'

The duties of the Adhvaryu were various. He had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water to bring the animal and immolate it. Whilst engaged in these duties he had to repeat without interruption or mistake the hymns of the Yajurveda.

No. 20.—साधकतमं करणम् ( 1-4-42 ). क्रियावसिष्ठो यस्मकटोपकारके विवृहिते सत्प्राधकतमं कारकं करणसंज्ञं भवति ॥ That which is meant to be the most conducive to the proper accomplishment of an action is named *karana*, 'the instrument.'

क्रियायाः परनिष्ठितिर्थद् व्यापारादग्निरम् ।  
विवृहिते यदा तत्र करणत्वं तदा स्मृतम् ॥

When the accomplishment of some action results after the application of a means, when it is so intended, the relation of *karana* is then recognised there.

Ex. दात्रेण लुनाति 'he cuts with a sickle.' परशुनाळनिति 'he digs with a spade.' Surely, the accomplishment of an action is subject to materials or means. The action becomes complete only after the sickle has cut through the thing to be cut. Consequently the *karana* is most intimately connected with actions, while the agent is independent of them. समव्यहरणे किम् ? Why 'the most?' Witness गंगायां चोषः 'a station of herdsmen on the Gangá.' Here location only is meant.

No. 23.—त्रियः कर्म च ( 1-4-43 ). The instrument of *div* to gamble is made the object of it as well.

Ex. अचान्दीव्यति 'he casts the dice in playing.' अचैर्दीव्यति 'he plays with (at) dice.'

No. 24.—परिक्रयणे सम्प्रदानमन्यतरस्याम् ( 1-4-44 ). परिक्रयणे नियतकालं येतनादिना स्वीकरणं नात्यन्तःकः क्रय यत् । Engaging (a servant) for a limited period on wages, &c. but not purchasing (servants) in perpetuity.

The instrument of the action expressed by *parikrayana* is optionally named the recipient.

Ex. शताय शतेन वा परिक्रीतः 'he was engaged for or on a hundred.'

No. 25.—आधारो ऽधिकरणम् ( 1-4-45 ). आधिपन्ने ऽस्मिन् क्रिया इत्याधारः (आधार + धार). कर्तुकर्मणाः क्रियाप्रथम्भूतयोर्धारणक्रियां प्रति य आधारस्त्वाकरकमधिकरणं संज्ञं भवति ॥ That in which an action is located is called *ādhāra* 'the site of action.' Let the site in which the agent and the object as related to some action, locate (their) action be named *adhibharanam* 'the Location.' कर्तुस्याहि क्रिया भवति, कर्मस्यावा 'action either pertains to the agent or to the object.' Hence, कर्तुकर्मणोरेव स्यात् 'the agent or the object only determines the site of location.' त्रिविधं च सत्रधिकरणम्, शैवाश्वलेषिकं, वैष्णविकमभिव्यापकं ज्ञेति, कठे आस्ते, गुरो आवस्ति, तिलेषुत्सेलमिति ।

The location is of 3 kinds,—(1) contiguous, (2) figuratively objective, (3) co-extensive; as he sits on the mat; he lives at his teacher's; there is oil in sesamum seeds. वैष्णवः,—मोक्षात्मा लित् = his desire is (bent) on salvation.

No. 25a.—सप्तमधिकरणे ८ (1-3-36). The 7th case-affix is used in the sense of the location. Hence, the 7th case-affix is used in the above instances.

\* No. 26.—अधिशीङ्गस्यासां कर्म (1-4-46). The location of the action of the verbs *siñ* 'to sleep,' *sthā* 'to stand;' *as* 'to sit' with *adhi* prefixed to them is named 'the object.'

Ex. याममधिशेते 'he inhabits (*i.e.* sleeps in) the village. याममधि तिष्ठति 'he abides in the village.' पर्वतमध्यासते 'he dwells on the hill.'

No. 27.—अभिनिविश्वत्त (1-4-47). So too the location of the action of *vīś* 'to enter' with the compound prefix *abhini*.

Ex. अभिनिविश्वते सन्धार्गम् = he enters upon the right path.

No. 28.—उपाच्यथाहयसः (1-4-48). Likewise, the location of the verb *vas* 'to live' with the prefixes *upa*, *anu*, *adhi*, *āu*.

Ex. उपवसति, अनुवसति, अधिवसति, आवसति वैकुण्ठं हरिः 'Hari lives in Heaven.'

Vártika. वसेत्यर्थस्य प्रतिषेधेऽवक्तव्यः। Let prohibition be stated of *vas* 'to fast.' अश्यर्थस्य यो वाक्कस्तस्य "of the *vas* that means 'to fast.'" अश्यर्थस्य may also be explained thus शीहोर्यः श्यर्यः न श्यर्थस्य "of that *vas* that does not mean 'te stay or abide.'" यामे उपवसति 'he abstains from food in the village.'

No. 29.—कर्तुरीप्सित तमं कर्म (1-4-49). कर्तुरिति चेप्सिता पेत्र्या 'तत्त्वं च वर्तमानं' इति कर्त्तरि पट्टी, ईषित इति मति बुद्धिर्यादिना वर्तमाने तः। कर्तुः किण्या यदाप्तुमिष्ट तमं सत्कारकं कर्मसंज्ञं भवति॥ The verbal suffix *kta* in *ipsita* denotes present time by *matibudhi* &c.; hence the 6th case-affix is used in *kartuh* to denote the agent by *ktarya* &c. That which an agent desires most to attain to by (his own) action, is named *karman*, 'the object.' आप्तु व्याप्ति, सन्, 'आप्तज्ञेयामोत्' आत्मुमिष्टमीष्टतमिति। *Āpli* means 'to pervade; reach;' the Desid. *San* is added; then the long *a* is changed to long *i*; and then the *nish्छा* suffix is added. Thus we have *ipsita*, which is used in the sense of *abhipreta*, "the desired, the aimed.'

The object styled '*ipsitatama* is of 3 kinds; as

निर्वर्त्य च विकार्यं च प्राप्य चेति निधामतम् ।

तत्त्वेष्टितम् कर्म चतुर्धात्मनु कल्पितम् ॥

‘Nirvartya, Vikarya and Prapya—these are known as the three kinds. The same is sometimes resolved into four kinds.

(a) निर्वर्त्यम्—when anything new is produced; as घटं करोति ‘he makes a jar.’ बुजं पसूते ‘she bears a son.’ (b) विकार्यम्—when change is implied either of the substance and form; as काष्ठानि भस्म करोति ‘he makes ashes out of fuel.’ सुवर्णं कुण्डलं करोति ‘he fashions gold into an earring.’ (c) प्राप्यम्—when any desired object is attained आदित्यं पश्यति ‘he looks at the sun.’

तथा पुक्तमपि द्विविधं द्वेष्यमितरच्च, अकर्त्तुं चेत्यपरं ।

संज्ञान्तरप्रसङ्गे चान्यक्रियः कर्म चेत्यादिः तरेवं समविधं कर्म, उत्तं च ॥

आदासीन्येन यत्प्राप्य यत्त्वं कर्तुरनेष्टितम् ।

संज्ञान्तरैरनाल्यातं यद्यच्चाप्यन्यपूर्वकम् ॥

The object treated of by the next rule is also of two kinds—द्वेष्यम् (Detestable) and इतरत (Indifferent); because the word *anipśita* means ‘excluding the desired.’ The *undescribed* object is another kind. It is called ‘undescribed,’ because it is not represented by *apādāna*, &c. The 7th kind is that of the ‘optional object,’ which can be denoted under some other relation. For instance दिवः कर्म च ॥

It is said that which is reached by being passive and that which is detested by the agent; that which is not spoken of under any other name; and that which is described under some other name—are severally known as ‘the indifferent,’ ‘the detestable,’ ‘the undescribed’ and ‘the optional.’

The Vikarya object is split up into two classes :—

प्रकाश्युच्छेद समूतं किञ्चित्काष्ठादिभस्मवत् ।

किञ्चित्त्रूषान्तरोत्पत्त्या सुवर्णादिविकारवत् ॥

‘That which results by the total extinction of the productive substance, like the ashes of wood, &c.; and that which is produced by a change of form only, as gold, &c., are made into ornaments.’

कर्तुरिति किम्? Why ‘an agent?’ Witness, मावेष्वर्णवधुमाति he ties ‘the horse amidst the beans.’ ‘Beans’ cannot be the object of ‘tying’ because the horse desires them, but not the person tying.

**तमव्यहृणं किम् ?** Why 'most?' Witness, पर्यादनभुते 'he eats boiled rice with milk.' Because milk is simply auxiliary in enhancing the flavour and does not form the main object of the person eating.

No. 30.—**तथायुक्तं चानोप्लितम्**, (1-4-50). In the same manner in which the desired object of the agent is united with the action, for its attainment, the undesired object too becomes related to the action. All else than *ipsita* is *anipsita* i. e. the detestable and the indifferent.

Ex. ओटाने भुजानेविषं भुते 'he eats poison, while taking his food.' यां गच्छन् सुषं स्युश्चिति 'he comes in contact with reeds, &c., on his way to the village.' But when a man afflicted with illness wishes to put an end to his life by taking poison, the poison then becomes the desired object.

By इतरत् is meant श्रीटासीन्येन यत्पाप्यम् 'that which is attained by being passive' i. e. by showing no concern about the object gained.

No. 31.—**अकथितं च** (1-4-51). अकथितं च यत्कारकं तत्पर्मसंजं भवति । केनाकथित् सप्यादानादिविशेषकथाभिः । That which is not described is named 'the object undescribed.' Described by what? By *apádána* 'ablation, &c.' परिगणयने कर्तव्यम् 'let the verbs taking such an object be enumerated here'—

बुहियादिभिर्धिप्रच्छिभिर्द्विजासुप्ययोगर्निमित्तमपूर्विधेष्ठा ।

बुविशासि गुणेन च यत्सच्चते सदकीर्तिसमाखरितं कथिना ॥

उपयुक्तस्तस्युप्ययोगः, पयः प्रभति, 'what is employed as the object; as milk, &c.' तस्य निमित्तं गायादि तस्यकर्मसंज्ञाविधीयते 'the productive cause of milk, &c.' i. e. the cow, &c., is named the object. परिणाकांस्यया चांगां देविप्राप्तः 'he milks the cow for milk with the hand in a vessel of brass.' Now, why not are 'the hand' and 'the vessel' named 'the object?' Because they are already named the *Instrument*. तदर्थमात्र 'on the same account it is said.' अदूर्द्विधेष्ठा 'what has not been previously spoken of as coming under any other relation. ब्रुतिशासिगुणेन च यत्सच्चते 'and what is connected with the abstract object of *bruti* and *sāsi* 'to expound, to instruct.' सदकीर्तिसमाखरितं कथिना सदकथितसुक्तं सूचकारेण ॥ Pánini, the author of the Sútras, calls such a case, *the object undescribed.*'

Ex. गांदेविधयः 'he milks the cow (for) milk.' पैरवं गां याचते 'he begs the cow (from) Paurava.' मात्रवल्लज्जिततम् 'he shuts up the cow in the cow-pen.' पैरवं गां भिद्वते 'he begs the cow (from) Paurava. दुः-मवचिनोर्ति फलानि 'he gathers fruit (from) the tree.' मायवकं धर्मं हूते 'he expounds virtue (to) the boy.' मायवकं धर्मसनुशास्ति 'he teaches the boy

'virtue.' This is the same as the Indirect object in English. Verbs having the above senses take an Indirect object.

मीवल्लोर्वरतेऽसापि गत्यर्थानां तथैव च ।  
द्विक्रमक्षेषु यत्पाण्डि द्रष्टव्यमिति निष्ठयः ॥

*Ni*, 'to carry ;' *vahi*, 'ditto ;' *hri*, 'ditto.' (*सापि*) and also *ji*, 'to win ;' *manth*, 'to churn ;' *mush*, 'to steal' and likewise verbs meaning 'to go'—these are stated to belong to the class of verbs taking two objects ; there is no doubt of it.

Ex. पाममजां नयति, हरति, कर्यति वहति आ 'he leads, takes off, drags or bears the goat to the village.' देवदत्तं शतं जयति 'he wins a hundred from Devadatta.' सुधां द्वीरनिधिं मृशति 'he churns out nectar (from) the ocean of milk.' देवदत्तं शतं मुच्याति 'he steals a hundred (from) Deva.'

The following verbs too take two objects—

अलिभित्ते वसुधाम् 'He begs the earth (from) Bali.' माणवकं धर्मे भावते अभिधत्ते, वक्ति आ 'he discourses on, declares or tells of virtue (to) the boy.' शतं दण्डयति देवदत्तम्, 'he fines Deva. a hundred.'

RULE OF CONCORD.—प्रधानकर्मयाख्येयेलादीनाहुर्द्विकर्मणाम् । अप्रधाने तुहादीनांप्रयन्त्सकर्तुच्च कर्मणः ॥ The Great Teacher says that the verbal suffixes beginning with *la* are employed in the sense of the Principal object, i. e. the desired of verbs taking two objects, that they relate to the remote object of verbs like *duh*, &c.; to the agent of non-causal verbs and to the agent object of causal verbs (i.e. verbs taking the *nich* suffix).

लादेयेलक्रियतखलर्थः । The *lādi* suffixes are the conjugational suffixes, *kritya* suffixes, *kta* and those possessing the sense of *khul*.

Ex. नि, नीयते पाममजा, नेया, नीता, सुनया = the goat is led to the village ; must be led ; was led, can be easily led. हु-ह्रियते भारो यामः, तत्याः; हृतः, सुहरः = ditto. कण्-कण्वते ग्रावा यामः, क्रष्टव्या, कटा, सुकर्वा = the branch is dragged to the village ; must be dragged, was dragged, can be easily dragged.

तुहादीनामप्याने कर्मयाख्येयेलादीनाहुः । The *lādi* suffixes agree with what is named the Indirect object of *duh*, &c.

Ex. दुष्टि, गौर्वुद्दत्ते पयः, दोषा, दुष्पा, सुदुष्पा = 'the cow is milked ; should be milked ; was milked ; can be easily milked. यचि,—पौरवेणां पार्थिते, याच्चो बाचितः, सुपाचः = Paurava is asked the cow ; &c. उधि, घनोऽवरुद्धते गमः, अवरोधः अवरुद्धः, स्ववरोधः = the cow-pen is shut up

with the cow, must be shut up, &c. प्रच्छ—माणवकः पन्नाम् एष्टपते, प्रदद्यः एषः; सुपच्छः = the boy is asked the road, &c.

भिति—पौरवोगर्भभित्वते, भित्तित्वः भित्तिः = Paurava is asked a cow, &c. चिङ्—दधो इवदीयते फलानि, अवदीत्वयः आवित्तिः स्ववद्यतः = the tree is gathered of fruit; &c. बूजः—उत्तरे माणवकोधर्मम्, वत्तव्यः, उत्तः, सुवद्यः = the boy is told of virtue; &c. शासु—अनुशिष्यते माणवकोधर्मम्, अनुशासित्वयः अनुशिष्टः, स्वनुशासः = the boy is taught virtue; &c. विपिड, गर्गाः शतं दयदण्ठे दयदाः, दयिदत्तः, सुदयदाः = the Gargas are fined a hundred, &c. जि—शते जीयते, देवदत्तः, जीत्वयः, जितः, सुजयः = Devadatta is won a hundred; &c. सुधिः—सुध्यते देवदत्तः शतं, मेषित्वया सुधितः, सुमेषः = Devadatta is stolen a hundred; &c..... अपथन्तावस्थायां कर्तुर्यन्तावस्थायां कर्मणः सतोभिधाने लाटीनाहुः ॥

Ex. गमयति यामि देवदत्तम् ‘he causes Devadatta to go to the village.’ गम्यते यामि देवदत्तः गमयित्वः, गमितः, सुगमः ‘Devadatta is caused to go to the village; must be caused, &c.’ सुध्यत्य, बोध्यते माणवकोधर्म, बोधयित्वयः, बोधितः, सुबोधः ‘the lad is caused to know virtue, &c.’ प्रथय चानार्थः, भोजते माणवकशोदनम्, भोजयित्वयो भोजितः सुभोजः ‘the lad is caused to eat boiled rice, &c.’

आकर्मकः ‘Intransitive.’ आस्यते माणवकोमासम्, आसयित्वयः, आसितः, स्वासः ‘the lad is caused to stay a month, &c.;’ as regards *budhi*, to expound, *pratyayādūर्था* ‘to feed’ and the like; and *śabdakarma* ‘to teach, &c.’ either the abstract quality or the principal object is represented by the verbal affixes.

Ex. बोध्यते माणवकं धर्मः भोजयते माणवकभोदनः, पाठते माणवकं वेदः, ‘virtue is expounded to the lad, &c.’.....

Vártika. आकर्मक धातुभिर्योगदेशः कालै भावो, गन्तव्यो इत्याचकर्म संज्ञक इति वाच्यम् । It is stated that all intransitive verbs can take an objective of time, action, road, country.

Ex. कुरुन्त्वपिति ‘he sleeps during his travel through the Kuru country.’ मासमाले ‘he stays a month.’ गोदीहमाले ‘he stays a long as the cow is milked’ In the Passive voice, these become the subject; as आस्यते मासः, आसितः, &c. सुरदः सुप्यन्ते, &c.....

No. 32.—गतिकुचिप्रत्ययाभानार्थशब्दकर्मकाणामणिकर्त्तस्यै ॥

(1-4-52). The agent of such verbs as mean ‘to go;’ ‘to know;’ ‘to feed,’ ‘to read’ or of intransitive verbs, in the absence of *ṇich* (the causal suffix) is turned into the object in the event of their assuming the causal forms ending with *ṇich*.

Ex. गच्छतिमाणवको यामम्, 'the lad goes to the village' becomes गमयति माणवके यामम्, 'he causes the lad to go to the village.' यातिमा णवको यामम् = यापयतिमाणवके यामम् = ditto.

**नीवल्लोर्न :** The agent of *ni* and *vahi* denoting motion is not so changed. नाययति, वाहृयति वा भारं भत्तेन 'he causes the porter to carry the burden.' The 3rd case-affix is used. वहृनियन्तुकमुक्त्येति वक्तव्यम्, 'this exception does not apply when a driver or charioteer is meant.' वाहयतिरथं वाहानं सूतः 'the driver causes the horses to draw the car.'

बुध्यतेमाणवको धर्मम्, 'the lad knows virtue' = बोधयतिमाणवके धर्मम्, 'he causes the lad to know virtue.' वेच्चिमाणवको धर्मम्, 'ditto.' = बदय तिमाणव के धर्मम् = ditto.

प्रत्यव्रसान्मभ्यवहारः 'feeding, eating'—भुक्ते माणवके ओदनम्, 'the lad eats boiled rice' = भोजयति माणवके ओदनम्, 'he feeds the boy with boiled rice.' आदिवाग्नोर्न 'bat not the agent of *ad* or *khād*!' अतिमाणवक ओदनम्, 'the lad eats boiled rice' = आदयते माणवके ओदनम्, 'he causes the lad to eat boiled rice.' Likewise वाद्रतिमाणवकः = खादयति माणवके 'ditto.'

भक्षेरहिंसार्थस्य प्रतिवेधोवत्तत्यः 'the verb *bhakshé*, 'not denoting injury, is likewise ex-'eped' ' भक्षयतिपिण्डौ देवटवदनः = भक्षयतिपिण्डौ देवटन्ते 'he causes Deva-latta to eat the sugar-ball.' But भक्षयन्तिवलीघर्दान्सस्यम्, 'he lets the balls injure the corn (by grazing).' अधोते माणवके वेदम् 'the lad reads the *veda*.' अध्यापयति माणवके वेदम्, 'he teaches the lad to read the *veda*.' पठतिमाणवकः = पाठयतिमाणवकम्, । Intransitives— आस्तेदेवदत्तः 'Devadatta sits' आस्तिदेवदत्तम् 'he seats Deva.' शतेऽदेवदत्त 'Deva. sleeps.' ज्ञायति देवदत्तम्, 'he causes Deva. to sleep. एतेऽनिति क्रिम्, 'why the agent of these' only?' Witness पश्चतिदेवदत्त ओदनम् 'Deva cooks rice.' पाचयतिदेवदत्तेन ओदनम्, 'he causes Deva to cook rice.' अण्यन्तानामितिक्रिम्, 'why the agent of verbs without the *ni*-suffix?' Witness गङ्गयतिदेवदत्तोयज्जदत्तं, तमपरः प्रयुक्ते (when another man causes Deva. to cause Yajñu. to go.) गमयतिदेवदत्तेनयज्जदत्तं विष्णुमित्रः 'Vishnu causes Deva. to cause Yajñu. to go.'

No. 33.—हृक्षतिरत्याम् (1-4-53). The agent of *harati* and *karoti* without *ni* is made, by option, the object of the same with *ni*.

When *hri* denotes 'motion,' as हृरतिभारं देवदत्तः 'Deva. carries the burden,' and when it means 'to eat,' as अभ्यवहृतिमाणवकशोदनम्, 'the lad eats boiled rice,' the objective can be used in the causal form by the preceding rule. Likewise, the objective can be used in case of *kri* too, when intransitive as ओदनस्यपूर्णाः छात्राः विकुर्यते 'the students who read for their bread grow worse.'

Again when *kṛi* means 'to steal' as लूपति सुवर्णे द्विरः 'a thief steals gold' and when *kṛi* means 'to do,' the objective cannot be used in the causal form. Hence, to make the use of the objective optional in regard to these verbs is the aim of this aphorism. Thus लूपयति भारं माणवकं माणवकेनदा 'he causes the lad to carry the burden.' कारयति कर्तवेष्टनं, देवदत्तेन 'he causes Deva. to make the mat.'

Vārtika. अभिवादिदृशोरात्मनेपद उपसंख्यानम्, 'the agent of these two is also optionally changed to the objective, when they take *ātmane* suffixes in the causal form.'

Ex. अभिवादिगुरुं देवदत्तः 'Deva. praises the teacher.' अभिवादयसेगुरुं देवदत्तं, देवदत्तेन 'he causes Deva. to praise the teacher.' पश्यति भया राजानम्, - (causal) दर्शयते भूत्यान् राजानम्, 'he causes the (king's) officers to see the king.' दर्शयते भर्यैरिति वा ॥

Why 'the limitation of *ātmane* suffixes?' Witness दर्शयति देवं मैत्रं मप्तः 'another causes chaitra or *maitra* to see *maitra* or *chaitra*.'

No. 34.—स्वतन्त्रः कर्ता (1-4-54). स्वतन्त्रहृति प्रधानपूतहृति अगुणीभूतोः यः क्रियाप्रसिद्धो स्वातन्त्र्यं विवर्त्यते तत्कारकं कर्तुमेत्तं भवति ॥ *Svatantra* means 'Independent absolute.' Whatever is regarded as the absolute doer in respect of an action is called the agent. The following lines give an elaborate description of the agent:

प्रागन्यतः शक्तिनाभान् च्यमायत्तिदनादपि ।  
सदधीनपश्यतित्यात् प्रदृशानां निवर्तनात् ॥  
अदृष्टस्यास्तिनिधे प्रविवेकेपि दर्शनात् ।  
आरादप्युपकारित्यात् स्वातन्त्र्यं कर्तुरित्यते ॥

Fuel, &c., being employed by the agent discharge the office of Instrument, &c., while the agent already precedes them in activity. Instrument, &c., lie at the disposal of the agent i. e. are subservient to his will. They can be used or discarded at the will of the agent. The deputy of the absolute agent is found nowhere. But there do exist the deputies of Instrument, &c. (as नीवारीरित्यते 'he sacrifices with *nivāra* in the absence of rice'). In the complete absence of Instrument, &c., the agent alone can appear; जाप्ते, श्वेते 'he sits, sleeps.' But in the absence of the agent, Instrument, &c. cease to exist. The agent is the immediate cause of an effect, while the instrument is simply auxiliary in the production of it.

This description of the agent implies 'living beings' but the characteristic, अनुगम्भीत् 'Ind-pendence' may also apply to lifeless things, as रथो याति 'the car goes along.'

Ex. देवदत्तः पचति 'Deviadatta cooks.' स्वाली पचति 'the kettle cooks.' Independent action is ascribed to 'kettle' here.

No. 35.—तत्पर्योजको वैतुवत् (1-4-55). *Tat* denotes the agent. The mover of an agent is named a cause and also an agent.

Ex. कारयति 'he causes one to do.' शारयति, भावयति, स्वापयति, &c. First the *nich* suffix and then the conjugational are added to roots.

In the foregoing chapter a detailed account of the cases was given without any alteration in the order of Pāṇini's Sūtras dealing with them. As to the Sanskrit notes they were taken either from the *Pada-*  
*manjari* or from *Kásiká*. In the next chapter, the use of case-affixes deserving the careful attention of the readers is presented to them. And exhaustive notes and explanations have been added that the readers may be able to understand their use clearly.

## CHAPTER II. "USE OF CASE-AFFIXES."

No. 36.—अनभिहितं (2-3-1). This is a heading rule. अनभिहिते, अनुकूले अनिर्दिष्टे कर्मदीर्घे विभक्तिर्भवति A case-affix is used in the sense of the object, &c., when the object, &c. are not specified. केनात्मिहिते, तिक्ष्ण-कर्त्तव्यसमाप्ते: 'not specified by what?' By *ta* suffixes, *kriti* suffixes, *taddhit* suffixes and compounds. हरिः सेव्यते 'Hari is worshipped.' Here the conjugational suffix से denotes 'Hari' the objective subject (*i.e.* the verb agrees with Hari). लक्ष्मा सेवितः 'served by Lakshmi.' गतेन क्रोतः, शत्यः 'a thing bought for a hundred.' समाप्त-प्राप्तुवक्ते च गाम, प्राप्तेवक्ते यामः 'a village supplied with water.'

The *nishphá* suffix *kta* in *sevitah* denotes the objective; hence it would be superfluous to add another case-affix to denote the same. And since in all the instances given above the sense of the Crude form is prominent, the 1st case-affix is used in them. Hence, the occasion for employing case-affixes other than those of the 1st triad arises in such cases only, where the case-relations are not denoted by verbal suffixes and the like. नन्दकारकेतु भावकाशा प्रथमा 'the 1st case-affix finds room for action only when case-relations are not spoken of *i.e.* when the sense of the

Crude form is to be expressed ; as वृक्षऽस्ति 'a tree.' In speaking of a tree as such we simply assert its existence ; *asti* 'i. e. exists' must be understood to determine what the word 'tree' denotes.

No. 37.—कर्मणा द्वितीया\* (2-3-2). कर्मणा कारकेयानंगा तत्र द्वितीया विभक्तिकर्मवति ॥ The 2nd case-affix is used in the sense of the object, i. e., in the sense of number expressed by the objective relation. हरि भजते 'he worships Hari.' गाम् गच्छति 'he go's to the village.'

Vārtika. उभसर्वतसे: कार्याधिगुप्त्यादिपुत्रिषु, द्वितीयाऽमेडितान्तेषु ततो अन्यत्रापि द्रव्यते ॥ Let the 2nd case-affix be used of nouns governed by उभयतः 'on both sides of' and सर्वतः 'all about' (यत्प्राप्तस्तित्वं)—by धिक् 'lie on ;' by उपरि 'above ;' अधि 'in, at ;' अधस् 'below, under ;'—and by the reduplicated forms of these three; and the same is found used in regard to other prepositions too.

. Ex. उभयतः कृष्णं गायाः 'cow-herds (standing) on either side of Krishna.' सर्वतो गामम् 'all about the village.' उपर्युपरियामम् 'above the village.' अध्यधियामम् 'in the midst of the village.' अघोऽघोयामम् 'down the village.'

अभितः परितः समयानिकायाहाप्रतियोगेषु—The 2nd case-affix is used after a noun governed by *abhatah*, &c.

Ex. अभितोयामम् 'about the village.' परितोयामम् 'around the village.' समयायामम् 'within or near the village.' निकायामम् 'near or without the village.' हाटेयदत्तम् 'fie on or woe to Deva.' युभुक्तिते न प्रतिभाति किंचित् 'nothing pleases a hungry man.' Here *prati* is not *karma prav.* i. e. a preposition. It is simply a prefix to the verb. In English prepositions are added to certain verbs to form what is called compound verbs or prepositional verbs. But in Sanskrit prepositions as the derivation points out, prefixed to verbs forming compound verbs. As in English, so in Sanskrit these prepositions alter the sense of verbs partially or wholly.

No. 38.—सूतीया च हेषाङ्गन्तसि (2-3-3) कर्मणीति वर्तते । *Karmani* 'in the sense of the object' still continues. The 3rd case-affix is used instead of the 2nd to denote the object of the verb *hu* in the Vedas. यथा-

\* There are 7 triads of case-affixes ; each triad consisting of three affixes expressing singularity, duality and plurality respectively. Now by 'dvitīya' is meant the 2nd triad of case-affixes which are employed to indicate the notion of number attaching to case-relations. But in translating this portion on cases, an easier method is adopted. Instead of saying that a case-affix is employed in the sense of number attaching to a case-relation, the translation takes the following form—a case-affix is used in the sense of such and such a case-relation. Even the Sanskrit translation of the aphorisms is given on this principle in Kāśikā.

ग्राउमिनहोत्रं जुषेति 'he propitiates Agni by rice-gruel.'—*Vedic.* यथा गृमिन् होत्रं जुषेति । Secular—'he casts the offering of rice-gruel into the fire.'

No. 39.—अन्तरान्तरेण युक्ते (2-3-4). The 2nd case-affix is used in connection with *antara* and *antareṇa*.

Ex. अन्तरात्वां च मां च कमण्डलः 'there is the gourd between thee and me.' अन्तरात्वां &c. ....

The word *antareṇa* besides signifying 'position between' means 'without,' as अन्तरंगे पुरुषकारं न नि चिलम्भते 'nothing can be had without exertion'

No. 40.—कानाध्यनेऽत्यन्तसंयोगे (2-3-5). The 2nd case-affix is added to words denoting time and distance, when the utmost proximity is expressed.

कियागुणाद्यैः साक्षेन कानाध्यनेः सम्बन्धोऽत्यन्तसंयोगः 'this utmost proximity is the relation of time and distance with action, quality and substance in whole (but not in part).'

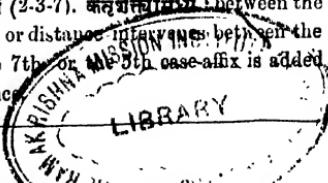
Ex. Time and action—मासमधीते 'he reads a month.' Time and quality—मासं कल्याणी 'a month with a lucky night.' मासं गुडधाना 'a month in which people eat fried rice or barley with sugar-balls. Distance and action—क्रोशसधीते 'he reads while going a *krośa*.' क्रोशं कुटिलानर्दं 'the river is a *krośa* serpentine.' क्रोशं पर्वतः 'the hill extends a *krośa*.' अत्यन्तसंयोगे—इति किम्? Witness मासस्य द्विरधीते 'he reads twice a month.' क्रोशस्य नदेशो पर्वतः 'there is a hill at some place in a *krośa*, i. e. does not extend throughout'

No. 41.—अपवर्गं तुर्णीया (2-3-6). अपवर्गः फलपाप्तो सत्यां क्रिया परिसमाप्तिः । *Apavarga* is the full completion of an action as resulting in the attainment of some end. The preceding sūtra should be read with this.

When the fruit of doing an action during a given time and over a given distance is gained; the 3rd case-affix is added to the noun denoting time and distance.

Ex. मासेनानुवाकेऽधीतः 'Anuvāka was thoroughly studied in a month.' क्रोशेनान्वाकेऽधीतः 'Anuvāka was fully mastered in walking a *krośa*.' मासमधीतः नायातः 'it was read for a month, but no success was gained.'

No. 42.—सम्प्रीर्चम्यो कारकस्य (2-3-7). कर्तृशास्त्रोऽप्येति 'between the two actions of an agent.' When time or distance intervenes between the actions or powers of an agent; the 7th or the 3rd case-affix is added to the noun denoting time or distance.



Ex. अत्युभावदेवदनोद्गृहे द्वाहद्वाभेता 'having eaten today, Devadatta will (again) eat in two days.' इहस्योऽपिष्ठासः क्रोशे सर्वं विधति 'standing here this archer can hit a mark a krośa distant.'

No. 43.—कर्मप्रवचनोययुक्तेत्प्रतीया (2.3-8). The 2nd case-affix is used of what comes with a preposition. As in English the noun which comes after a preposition is called the object of it, although it is not the logical object of a verb; so in Sanskrit the 2nd case-affix, the sign of the objective is added to a noun joined to a preposition. अनुर्लक्षणे 'anu in the sense of cause is a preposition.' शाकल्यसंहिता मनुषावर्षेत् 'it rained heavily just after the recitation of the hymns of Śākalya—that is the two events took place as cause and effect.'

No. 44.—यस्मादधिकं यस्य देवदर दद्वनं तत्र सम्मो (2.3-9). The word denoting that which one is greater than or master of, takes the 7th case ending.

Ex. उपर्यां द्रोषः 'a droṣa is above i.e. greater than a khāri.' अधिभ्रह्मदत्ते पंचालाः 'the Punjab is under Brahmadatta.' अधिपंचालेषु ब्रह्मदत्तः 'Brahmadatta is lord over the Punjab.'

No. 45.—पंचस्याङ्गपरिभिः (2.3-10). The 5th case-ending is used in connection with *apa*, *dī* and *pari*.

Ex. अत्रिगतेष्यो दृष्टोदेवः 'it has rained without Trigarta.' आपाट-लिपुत्राद्गृहेदेवः 'it has rained as far as Patna.' परिपरित्रिगतेष्यो दृष्टो-देवः 'it has rained round about Trigarta.'

*Pari* as read with *a-pa*, marks exclusion. Hence, not here, दृढं दृढं परिविद्यात्ते विद्युत् 'the lightning flashes, behind and before, above and below the tree.'

No. 46.—प्रतिनिधिप्रतिदाने च यस्मात् (2.3-11). मुख्यसदृशः प्रतिनिधिः 'a substitute like the chief one.' When a representative or an exchange is denoted; the 5th case-affix is added to the noun denoting the person represented or the thing exchanged.

Ex. अभिमन्तरजूनतः प्रति 'Abhimanyu is the representative of Arjuna.' अवानस्मीतिलभ्यः प्रतियक्षति 'he gives him beans in exchange for sesamum seeds.'

No. 47.—गत्यर्थकर्मणि द्विसोया वहुयो जेष्टायामनध्वनि (2.3-12). *Cle-sh-* ता means actual motion. Both the 2nd and 4th case-affixes are severally used in the sense of the object of the action denoted by verbs of motion, but not in the sense of the object of distance or road.

Ex. यामं गच्छति or यामाव गच्छति 'he (actually) goes to the village.' यामं यामाय वा लज्जति 'ditto.' गत्यर्थप्रवृण्य किम्? चोदने पक्षति 'he boils rice.' कर्मणीति किम्? अश्वेन लज्जति 'he goes on horse back.' चेष्टाप्रमिति किम् मनसा पाटलिपुत्रं गच्छति 'he dreams of going to Pātaliputra.' अनन्धनीति किम्? अश्वानं पश्यन्व वा गच्छति 'he goes the way.'

No. 48.—चतुर्थी सम्माने (2-3-13). The 4th case-affix is used in the sense of the recipient, *Vide Nos.* 10 and 10a. *Káraka*.

देवदत्तायरोधते 'it pleases Devadatta.' पुष्टेभ्यः स्वृहयति 'he longs for flowers.' &c.

Vártika. चतुर्थीविधाने ताटर्थउपसंख्यानम् तस्माद्वद् तदर्थमिति. The 4th case-affix is used to denote the use or purpose of a thing.

Ex. मूणायटारः 'wood for a sacrificial post.' कुण्डलायहिरण्यम् 'gold for an ear-ring.' रस्त्रायस्त्राती 'a kettle to cook in.' आवहनमयोज्यक्षमम् 'a mortar for cleansing rice, &c., कृति संपदामाने चतुर्थी वक्तव्या 'the 4th case is used, when *kṛitि* means 'to be good or effective.' मूडाय कर्मते, सम्पद्यते जायते वा यथाग् 'rice-gruel is good, or a cure, for urinary diseases.' उत्पातेन प्राप्यमाने चतुर्थी वक्तव्या। When some natural phenomenon of a threatening appearance is the antecedent of another, the 4th case-affix is used of the other.

वाताय कर्मिना विद्युटातपायासिलोहिनी ।

पीतावर्षाय विज्ञेया, दुर्भिक्षाय सिता भवेत् ॥

It lightens tawny to indicate a wind,—deep red, to indicate sunshine,—yellow, to indicate rain, and white to mark a famine.

Vár. हितयोगे चतुर्थी वक्तव्या 'the 4th case-affix is added to a noun coming with *hita* 'useful.'

Ex. गोभ्येहितम् 'useful to cows.'

No. 49.—क्रियाद्यौपदस्य च कर्मिणा स्वानिनः (2-3-14) The 4th case-affix is added in the sense of the object of a verb ending with *tumun* and *ṇvul* (*i. e.* a gerundial infinitive); when the verb so ending is left out and the principal verb in construction with it is retained. The suffixes *tumun* and *ṇvul* are used to form gerundial infinitives with the force of the future.

Ex. फलेभ्योयाति (फलान्याहर्तुम्) = he goes to bring fruit. नमस्कुम्हौ चार्दिष्ठाय (तम्भुक्तुलयितुम्) = 'he salutes Nrishinha to propitiate Nm.'

No. 50.—तुम्योद्य भाववचनात् (2-3-15.) The 4th case-affix is added to a verb ending with *ghāñ* &c. in the sense of the *tumun* suffix.

Ex. याकाय व्रजति 'he goes to cook food.' यागाय व्रजति 'he goes to offer a sacrifice.'

No. 51.—नमःस्तिस्याहावधालंवद्योगाच्च (2-3-16.) What is joined to these, takes the 4th case-affix.

Ex. हरये नमः 'salutation to Hari.' स्वस्ति प्रजायः 'prosperity to the people.' स्वाहा इनये 'an oblation to Agni' Sváhá is the personified wife of Agni 'the God of fire.' स्वधा and वषट् are prayers or exclamations uttered on presenting an oblation to the manes of the departed. पितॄभ्यः स्वधा 'an offering to the manes.' देवतेष्यो हरिरलःभुः समर्थः शक्त दृश्यादि 'Hari is enough for, or is the master of, or is a match for, or is able to overcome the Titans.'

No. 52.—मन्यकर्मण्यनादरेविभावाप्राणिषु (2-3-17.) The objective of manya 'to think lowly of' optionally takes the 4th case-ending, when it does not denote a living being.

Ex. नत्यांसुरं तुणाय वा मन्ये ॥ 'I don't value thee at a straw.' नत्याबुसंसाय वा मन्ये 'ditto.' मन्यति पहाणं किम्? नत्यांतुणं चिन्तयामि । अना दरड्याति किम्? Why 'in the sense of despising?' Witness—अप्यमानं दृष्टं मन्ये, सन्ये काष्ठमुख्यलम् । अन्यायास्तं सुतं मन्ये यस्य माता न पश्यति 'I regard stone as a millstone and wood as a mortar and I regard him as the son of a blind mother, whose mother does not see.'

Why 'अप्राणिषु?' Witness नत्याश्चगानं मन्ये 'I do not regard thee as a jackal.'

Vártika. नैकाकाचशुकण्यालंवद्येष्विति वाच्यम् । The 4th case-affix is not added to nau, &c.

Ex. नत्या नावमन्तं वा मन्ये 'I do not regard thee as a boat or corn.' नत्या काकं शगालं वा मन्ये 'I do not, &c.'

No. 53.—कर्तुकरणयोस्त्रीया (2-3-18.) The 3rd case-affix is employed in the sense of the agent and the instrument.

Ex. देवदत्तेन कर्तम् 'it was done by Devadatta,'—the agent. माधवेनभुत्तम् 'It was eaten by Madhava'—ditto. टाँगं लुनाति 'he reaps with a sickle.' परमुनाछिनति 'he cuts with a hatchet.'—The instrument.

Vártika. प्रकृत्यादीन-सुपूर्णस्वयानम् ॥ Words like prakṛiti 'nature,' &c., take the 3rd case-affix.

Ex. प्रकृत्याचारः 'naturally agreeable or handsome.' प्रकृत्याभिष्ठः, (a māu) handsome by nature. प्रायेण यज्ञिकः 'a frequent sacrificer.' प्रायेण यज्ञिकाः 'a great many sacrificers.' गायेणस्मिन्नोत्रेण 'my patrony-

mic is Gárgya' समेष्ठावति 'he runs straight.' विषमेष्ठावति 'he runs crooked.' द्विद्रोहेन धार्यं क्रीष्णाति 'he buys rice by a measure of two dronas.' सदस्यणं पशुन् क्रीष्णाति 'he buys animals by hundreds.'

No. 54.—सहयुक्तेष्ठाने (2-3-19) क्रियागुणद्रव्यैर्द्युयोः सम्बन्धेसति सह-  
शब्दस्य पर्यायो भवति, यस्य क्रियादिसम्बन्धः शब्देनाच्छते तत्प्राधान्यम्—Pada-  
manjari.

'The word *saha* is used when two objects bear affinity with each other in respect of, action, quality, or substance. That which a speaker wishes to connect with action &c. is *pradhāna*, 'chief.' A word of secondary importance governed by *saha* 'with' takes the 3rd case-ending.

Ex. पुत्रेण सहायतः यिता: 'the father came with his son.' Likewise पुत्रेण साक्षम् 'with the son.' The 3rd case-affix applies even when *saha* is left out.

For example the sūtra शुद्धोऽयूना where *saha* is understood after *yūnā*.

पुत्रेण सह स्थूलः 'he is fat as his son.' पुत्रेण सह गोमान् 'he possesses the cow in common with his son'

No. 55.—येनाद्विकारः (2-3-20). Here *aṅga* denotes the whole body. The 3rd case-affix is added to a word denoting a bodily member which causes the deformity of the whole body.

Ex. अवृत्या कायः 'he is blind of an eye.' पादेन खंजः 'he is lame in one leg.' पातिना कुपठः, कुगिः वा 'he is deformed of one hand.' अंगविकार इति किम्? अंगिकाण्यमस्य 'his eye is blind'—does not express deformity in whole.

No. 56.—इत्यं भूतलक्षणे (2-3-2) सत्यते येनोति लक्षणं, येन श्वेतच्छत्रादिना  
राजत्वादिप्रकारविशेषापवतयाच्चोन्नत्यते, तदित्यमृतनक्षणम् । That which  
points out or marks out is *lakṣhaṇa*. For instance a white umbrella by being one of the insignia of royalty suggests the rank of the user and is called लक्षणं भूतलक्षणम् । The 3rd case-affix is attached to a word denoting a distinguishing mark.

Ex. अपि भयान् कमण्डलुगाकाच्चमद्रादीत् 'did you know him to be a scholar by the gourd (in his hand)?' जटाभिस्तापृष्ठः 'he is an ascetic by his matted hair.'

No. 57.—संज्ञोऽन्यतरस्यां कर्मणा (2-3-22). The 3rd case-affix is optionally used in the sense of the object of the action implied by the verb *sunjña* 'to know well.'

Ex. विभाषितर वास्तवानीते 'the child knows the father well.'

No. 58.—हेतु (2-3-23). फलसाधनयोगः पदार्थोलोके हेतुरच्चते । तद् वाचिनसूत्रीयादिमतिर्भवति ॥ An object, fit to produce an effect is called *hetu* in the world. The 3rd case-affix is added to what denotes a productive cause.

उत्तं च-द्रव्यादिविषयो हेतुः, कारकं नियतक्रियम् ॥ *Hetu*, a cause, is of the nature of a substance, &c., while *Kāraka*, (a case) is always connected with a verb.

Ex. दण्डेन घटः 'a potter's stick, the cause of a jar.' विद्ययायाः 'learning, the cause of fame.' पूर्णेन हृष्टोहरिः 'virtue, the cause of the manifestation of Hari.'

No. 59.—प्रकर्तव्येणार्पणमो (2-3-24). हेतविविति वर्त्तते . The 5th case ending is used in the sense of a debt cause devoid of the idea of the agent.

Ex. शतादूजः 'bound by a debt of a hundred.' प्रकर्तविविति किम् 'why devoid of the idea of the agent?' Witness शतेन अभ्युत्तः here the agent is implied, hence the 3rd case-affix is used in accordance with सत्यप्रयोजको हेतुरच्च ॥

No. 60.—विभाषागुणेऽस्तिविषयम् (2-3-25). *Hetu* continues. But the 5th case-affix is optionally used to denote an attribute-cause not expressive of the feminine.

Ex. ज्ञानादूजः, ज्ञायेन ज्ञातः 'bound by ignorance.' पापिहत्यादमुक्तः 'liberated by learning.' गुणप्रवृत्तां किम्? पर्मनकुमम् 'wealth being the cause of a family.' Because the wealth is not an attribute. अस्तिविविति किम्? Witness बुद्धामुक्तः 'liberated by knowledge.'

No. 61.—हृष्टेहेतुप्रयोगे (2-3-26). The 6th case-affix is added to the word *hetu*, when employed to denote a cause.

Ex. अस्त्व वैतावतस्ति 'he lives for the sake of corn.'

No. 62.—छर्वनामसूत्रीया च (2-3-27). The 3rd case-affix too is used when the word *hetu* is in construction with a pronominal (adjective).

Ex. केन हेतुनामवस्ति 'what for does he live?' येन हेतुना 'by which cause, &c.'

Vārtika. निमित्तकारणहेतुषु उत्ताप्तां प्रायदर्शनम् 'all the case-affixes are generally used of *nimitta*, &c.'

Hence. किं निमित्तं, केन निमित्तेन, कस्मैनिमित्ताद, कस्मात् निमित्तात्, कस्म निमित्तस्य, कस्मिन्दिविति आ—वर्तति 'what for or why does he live!'

**प्राप्यहृष्टादेवासर्वत्रनामः प्रथमाद्वितीये न भवतः** “the statement ‘generally’ implies that in the absence of a pronominal, the 1st and 2nd case-affixes are not used.” Hence, असेन कारणेन, अशाय कारणाय, अशात्कारणाद् अशस्य कारणस्य, अजे कारणे-घटति ॥

No. 63.—प्रापादाने षेचमो (2-3-28). The 5th case-affix is used in the sense of ‘ablation.’

Ex. यामारामाङ्गति ‘he comes from the village.’ पर्वतादवरोहति ‘he comes down the hill.’ शुकेभ्यो विभेति ‘he fears wolves.’ अध्ययनात्पराजयते ‘he feels sick of studying.’

Vártika. षेचमो विधाने स्वब्लेपे कर्मगुपुसंख्यानम् । As regards the use of the 5th case-affix, it is stated to come in the sense of the object of a participle ending with *lyip*, when the participle so ending is omitted.

Ex. अधिकरणे चोपदंख्यानम्: Ex. प्रापादात्पेदसे (प्रापादमाड्या ‘he looks out from the balcony (*i. e.* having ascended to the balcony.)’

आसने उपविश्य प्रेक्षते or आसनात्पेहते ‘sitting on a seat he looks—’ इत्युत्तराञ्जित्वैति ‘she blushes at seeing her father-in law.’

Vártika. प्रवनाख्यानयोगच षेचमोवलक्ष्या ‘the 5th case-ending is also used in asking a question and in declaring something about place or time.’

Ex. कृतेभवान्, पाटलिपुत्रात् ‘where do you come from? From Patna.

Vártika. यत्प्रश्नाख्यकालनिर्माणं तत्र षेचमो लक्ष्या ‘in measuring distance or time, that which denotes the limit inceptive takes the 5th case-ending.’

Ex. गयीपूरमः सांकाश्यं अत्यारियोजनानि, Sánkásya is four leagues from Ganiidhumán. कार्तिका आप्यहृष्टायणोमासे = there is a month from Kártíki to Agraháyapi.

Vártika. तद्युक्तात्काले सप्तमो लक्ष्या ॥ And the word denoting time joined to what takes the 5th case-ending is exhibited with the 7th case-affix. For instance the word *mása* in the preceding example takes the 7th case-affix.’

Vártika. अध्यनः प्रथमा सप्तमो लक्ष्या ‘the 1st and the 7th case-affixes are added to the word denoting a measure of distance.’

Ex. बनाद् यासो योजनं, योजने वा ‘the village is a league distant from the forest’ the word *yojana* is here displayed with the 1st or the 7th case-affix.

No. 64.—अन्यारातिरसेदिक् शब्दाञ्जुनरपदाजाहियुक्ते (2-3-29). The 5th case-affix is added to what comes with *anya* &c.

Ex. अन्यो, भिन्न, इतरो वा देवदत्तात् 'other than Devadatta.' आरात् उत्तरात् 'near to or remote from the forest.' अते कृष्णात्, 'without Krishna.' पूर्वांगामात् 'east of the village.' पूर्वांगीमाद्रुसन्तः 'the spring season precedes the summer.'

टिश्चिट्पः शब्दोदिक्शब्दः 'a word, as seen used in the sense of cardinal points.'

Ex. उत्तरोऽशिष्ठोवसन्तात् 'the summer follows the spring.' अवयव-आच्योगे तु न 'but a word denoting a thing expressive of parts does not take the 5th case-affix.' Hence, पूर्वे कायस्य 'the front of the body.' अञ्जनरपद 'a word ending with the root *anchu*.'

Ex. प्रायगामात्; प्रत्यग्यामात् 'before or behind the village.' आच्च-दक्षिणायामात् 'to the south of the village' आहि-दक्षिणाति यामात् 'to the south of the village.' *Ach* and *ahi* are *Taddhit* suffixes.

प्रभति, आरभ्य, and अहस् are also used with words ending with the 5th case-affix.

Ex. भवात् प्रभति, आरभ्य वा सेव्यो हरिः 'Hari is worshipped from the beginning of the creation.' यामाद्रुंहिः 'to the outside of the village.'

No. 65.—पञ्चतसर्थप्रत्ययेन (2-3-30). A noun joined to a word ending with a suffix that expresses the sense of the *Taddhit* suffix *atasuch* takes the 6th case-affix.

Ex. दक्षिणातो यामस्य 'to the south of the village.' उत्तरतो यामस्य 'to the north of the village.' पुरस्ताद् यामस्य 'in front of the village.' उपरि, उपरिष्ठाद् यामस्य 'above the village.'

No. 66.—एनपाटितीया (2-3-31). A noun joined to a word ending with the *Taddhit* suffix *enap*, takes the 2nd case-affix.

Ex. दक्षिणेण, उत्तरेण वा यामस्, यामस्य वा 'to the south or north of the village.' The 6th case-affix too is used.

No. 67.—एथगिवनानानाभिष्ठूतीयाऽन्यतरस्याम् (2-3-32). The 3rd case-affix is optionally added to what is joined to *prithuk*, *vina*, &c.

Ex. रामेण, रामे, रामात्-एथक-विना 'without or save Ráma.'

विना वातं विना वद्य विष्टुप्तपत्तं विना ।

विना हस्तिकतान्दोवाङ्केनेमै पातितो द्रुमै ॥

Without any wind, without any rain, without any fall of lightning and without any injury done by an elephant, who felled these two trees ? नाना देवदत्तेन नानादेवदत्तात् ‘different from Devadatta.’

No. 68.—करणे च स्तोऽकाल्यकृतिपयस्य सत्यवचनस्य (2-3-33). The 3rd case-affix is optionally added to *stoka*, &c., in the sense of the instrument (the fifth case-affix is used in the alte native); when they do not denote substances.

Ex स्तोकेन, स्तोकाद्वा मुक्तः ‘little or scarcely liberated ; narrowly escaped.’ अल्पान्मुक्तः, अल्पेनमुक्तः ‘escaped with some exertion.’ कठ्ठेणमुक्तः, कठ्ठान्मुक्तः ‘escaped with much difficulty.’ कृतिपयेन मुक्तः कृतिपयान्मुक्तः, ‘ditto.’ असत्यवचनप्रति किम्? Witness स्तोकेन त्रिष्णु तृष्णः, ‘one killed by a little poison.’ अल्पेनमधुतापत्तः ‘one intoxicated by a little wine.’ Because they are in these instances, used as adjectives of quantity qualifying the material nouns *poison* and *wine*. Also when they modify verbs, they do not take either of the two, but the 2nd case-affix only, as स्तोकं मुज्जति ‘he escapes a little.’

No. 69.—दूरान्तिकार्ये पश्यन्तरस्याम् (2-3-34). The 6th case-affix (or the 5th) is added to what is connected with words meaning *far* and *near*.

Ex. दूरं यामात्, दूरं यामस्य ‘far from the village’ विप्रकर्णं यामात्, विप्रकर्णं यामस्य ‘near the village.’ अभ्यांशं यामात्, अभ्यांशं यामस्य ‘ditto.’ &c. ....

No. 70.—दूरान्ति कार्येभ्यो द्वितीया च (2-3-35). The 2nd case-affix is added to words, meaning ‘far’ and ‘near’ (the force of *cha* ‘and’ accounts for the use of the 5th and the 3rd case-affix in addition).

Ex. दूरं यामस्य, दूराद् यामस्य, दूरेण यामस्य ‘far from the village.’ असत्यवचनप्रहणांचानुवर्तते सत्यवचनेभ्यो यथायथं वित्तयो भवन्ति ‘The statement ‘when.....substances’ still continues, hence, when used as adjectives to words denoting substances, they can take any case-affix according to sense.’ दूरः पञ्चाः: ‘a remote road.’ दूरायपर्यदेहि ‘give something) for the distant road.’

No. 71.—सम्प्रथिकरणे च (2-3-36). *Vide* No. 25a. The conjunction *cha* ‘and’ gives us latitude to exhibit words meaning *far* and *near* with the 7th case-affix too. Thus दूरे यामस्य, अन्तिके यामस्य !

Vártika. सम्प्रभीविधानेकत्येन्द्रियस्य कर्मण्युपसंख्यानम् The 7th case-affix (instead of the 2nd) is added to a word forming the object of a verb ending with the verbal suffix *kta* followed by the *Taddhít* (nominal) suffix *in*.

Ex. अधीतीवाकरणे (for व्याकरणम्) 'one learned in grammar.' परिगणितो याजकं 'one counted as a sacrificer.'

Vártika. साधसाधुप्रयोगे च सम्मी वक्तव्या The 7th case-affix is added to what is connected *sádhu* and *asádhu*. साधुदेवदत्तोमातरि 'Devadatta is well-conducted to his mother. आसाधुः पितरि' ill-conducted to his father.'

Vártika. कारकाहानां च कारकस्ये सम्मी वक्तव्या 'A word denoting the Nominative absolute takes the 7th case-affix' ज्ञेतु मुज्ज्ञानेतु दरिद्रा आसते 'the rich eating, the poor sit without food.' i. e. the Nominative abso.ute and the Qualifying participle both are exhibited with the 7th case-affix. Likewise दरिद्रेतु-आसीनेतु जातः मुज्ज्ञनः.

Vártika. निमित्तात्कर्मसंयोगे सम्मी वक्तव्या The 7th case-affix is added to what denotes the aim of beginning some action, when the aim constitutes part of a whole spoken of as the object of the verb denoting the action begun.

Ex. चर्मशिं हृत्येर्हन्ति कुञ्जरम्-केशेषु चमरी हन्ति दोषि पुष्कलको चतः 'one hunts the unicorn for its hide; the elephant for the tusks; the yak for the bushy tail, and the musk-deer for the scrotum.'

No. 72.—यस्य च भावेन भावलक्षणम् (2-3-37). यस्य च भावेन यस्य च क्रिया क्रियान्तरं स्थृत्ये, ततो भावव्यवः सम्मीविभक्तिभवति When anyone whose action points out the action (i. e. the time of action) of another, is spoken of, the 7th case-affix is added to what denotes the former.

Ex. गोषु दुश्यमानासु गतः, 'he went when the cows were being milked.' दुश्यास्यागतः 'and he came back after they had been milked.'

No. 73.—वष्टी चानादरे (2-3-38). The 6th case-affix also is added, when the latter action is done in utter defiance of the former.

Ex. उडत, उडति वा प्राप्ताजीत् (पित्रादिकस्य रोदन मनादृत्यप्रवचनं ज्ञतवान्) 'he became a religious mendicant in utter disregard of his weeping father, &c.' Likewise क्रापाति प्राप्ताजीत्.

No. 74.—स्वामीवदराधिपतिदायादसादिदपतिभूप्रसूतेश्च (2-3-39). The 6th as well as the 7th case-affix is added to what is connected with the words *svámí*, &c.

Ex. गवां स्वामी or गोषु स्वामी 'the lords of the cattle.' गोस्वीकृदः गोव्यधिपतिः 'ditto.' गवां दायादः (दीप्त इति डायोऽश्वायमादत्तहति) 'who gets cows as his share.' यर्वा चाली, गोषु साली 'one who looks after cows.' अयां प्रतिभूः 'a surety of cows.' गोषु प्रतिभूः 'ditto.' गवां प्रसूतः गोषु प्रसूतः 'born among cows.' = गायवानुभवितुं जातः 'born only to know the cows.'

No. 75.—आयुक्तकुशलाभ्यां चारेवायम् ( 2-3-40 ). आयुक्तो व्यापारितः; कुशलोऽनिपुणः 'employed ; skilful.' When a word is joined to *ayukta* or *kusalā*, it takes the 6th case-affix to express an assiduous performance of an action ; and the 7th case-affix as well.

Ex. आयुक्तः कटकरणात्य कटकरणे वा 'busily employed in making a mat.' कुशलः कटकरणात्य कटकरणे वा 'skilful in making a mat.' आयुक्ताभिति किम् ? Why 'to express an, &c. ?' Witness आयुक्तो गोः शक्ते ( वैष्णव युक्तः ) 'the ox, (slightly) yoked to the cart'—only the 7th case.

No. 76.—यत्वद्व निर्द्धारणम् ( 2-3-41 ). आतिगुण्यकियाभिः समुदायादेकदेशस्य पृथक्करणं निर्द्धारणम् 'When an individual is separated from a class on account of superior kind, quality, or action, the word denoting the class is exhibited in the 6th as well as in the 7th case.'

Ex. मनुष्याणां क्षत्रियः भूरतमः ( or मनुष्येषु ) = a Kshatriya is the bravest of men. गदां ( or गोषु ) कृष्णा संपच्छीरतमा 'a black cow produces milk most of all.' अध्यगानां ( or अध्यगेषु ) धावनः 'शीघ्रतमः ' the running are the swiftest of the road-going.'

No. 77.—एज्ञवमीविभत्ते ( 2-3-42 ). एस्मिन्निर्द्धारणात्यये विभक्तमस्ति ततः पञ्चमीविभक्तिभवति 'when the site of specification, is divided, i. e. when different classes are compared, the 5th case-affix is used.'

Ex. मातुराः पाटिलिपुर्वभ्यः आत्मतराः 'the people of Mathurā are more well-to-do than those of Patnā.'

No. 78.—सात्पुनिपुणाभ्यामर्दीपां सप्तप्यपतेः ( 2-3-43 ). In connection with *sādhu* and *nipuna*, a word takes the 7th case-affix, when respect or obedience is denoted ; but not when *prati*, &c., are used with it.

Ex. मातरि सात्पुनिपुणो वा 'he is obedient or respectful to his mother.' अर्दीयाभिति किम् ? Why 'when respect, &c. ?'

Witness सा 'पुर्वेष्टराजः ' the king's attendant is native.' सत्त्वकयने न भवति : In stating a fact, but not an induced quality, the 6th case is used. अप्रतेरिति किम् ? Witness सात्पुर्वदत्तो मातरं प्रति 'Deva. is respectful to his mother.' Because the 2nd case is used with a *karmapravachniya*.

Vártika. अप्रत्याभिरिति वाक्यम् : It should be stated that the foregoing prohibition applies not only to *prati* but also to what begin with *prati*. Hence, सात्पुर्वदत्तोमातरं परं मातरमनु ॥

\* 'सापाठौ—उत्तौ' makes साधुः ; निपुण+कः=निपुणः ॥

No. 79.—प्रसितोत्सुकाभ्यां तृतीया च ( 2-3-44 ). प्रिष्ठबन्धने, पक्षेण वद्दः  
प्रसितः : 'shek, to bind; with *pra*, well-bound, devoted to, fond of, &c.' And the 3rd case-affix is also added to a word standing in construction with *prasita* and *utsuka*.

Ex. केशोः प्रसितः, केशेषु प्रसितः: 'fond of his locks of hair.' प्रसित  
उत्सुको वा हरिणा हरा वा 'zealously attached to God, delighting in God.'

No. 80.—नक्षत्रे च लुपि ( 2-3-45 ). लुबन्नाच्चत्रश्वात् तृतीया सम्पूर्णो  
विभक्तौ भवतः : The 3rd as well as the 7th case-affix is added to a word ending with *lup* and meaning a lunar asterism.' By 'लुबन्निशेषे' the *Taddhita* suffix denoting time is elided after a word denoting an asterism. There are 27 or 28 mansions through which the moon is supposed to pass. Each mansion consists of a certain number of stars. The time during which the moon dwells in a particular mansion is denoted by a *Taddhita* suffix, which is elided in a general sense.

Ex. सूर्येनादाहयेऽर्क्षीं अवरोग्न विसर्जयेत् 'let one invoke the Goddess Sarasvati at the beginning of Muhunakshatra and bid farewell to her when Sravna comes.

पुष्ये पायसमन्नायात् 'let one eat milkfood during Pashya Nakshatra.' Why लुपि? Witness पुष्ये ग्रन्तः: 'there is saturn in the Pushya constellation.'

No. 81.—प्रातिपदिकार्थलङ्घपरिमाणवचनमात्रे पथमा ( 2-3-46 ). 'प्राति-  
पदिकार्थः सत्ततिः'—the sense of the crude form of a word is the essence of it, i.e. is always present with it. योऽसः सत्रेव केशलं न जात्यादिरूपे  
न लिङ्गसङ्ख्याकारकशक्तियोगी स इह प्रातिपदिकार्थस्त्रिन विवरितो यथा व्यायार्थ-  
इत्यर्थः. अव्ययार्थो फिकेवलमस्तीति : अते वक्तुं न पुनरोद्ग्रस्ताटुश्च इति गीः:  
शुक्रवचनादी तु सत्तरूपेर्यं लिङ्गहस्तादेवसिद्धतीति भावः || That solitary sense which is not accompanied by the idea of species, nor by that of gender, number and case, is what is meant by the sense of a crude form of a word; as, the sense of an adverb. That the meaning of an adverb is solitary is unquestionable. But गीः: 'a cow,' शुक्रः: 'white'—these cannot be said to possess a solitary sense like adverbs. They being perceptible substances obtain this sense, when gender is taken into account.

‘ By परिमाणम् is meant द्रोणः a measure of capacity =  $\frac{1}{16}$  of a *kharī* and the like. वचनम् denotes singularity, duality or plurality.

**मात्राध्यते:** प्रत्येकमध्यमिंश्चध्यते, "the word *mátra* 'only' refers to each term in the aphorism." Hence, the *sútra* should be translated thus—Let there be employed the 1st case-affix, where the sense is that of the crude form only, or where the additional sense of gender only, or of measure only, or of number only is prominent.

Examples of *Pratipadikáratha*—उच्चः: 'high up.' नीचैः: 'below.'

..... Gender—कुमारी 'a maiden.' वृक्षः 'a tree.'

..... Measure—द्रोणा (वीहिः) 'a *drona* of rice.'

..... Number—एकः 'one.' द्वयः 'two.' अन्तः 'many.'

It should be noted here that *number* is used in the technical sense; otherwise the use of *su* with *eka*, of *au* with *dvī* and *jas* with *bahu* will be absurd, because these words already possess the sense of the affixes attached to them.

No. 82.—सम्बोधने च (2-3-47). आभिमुख्यकरणं सम्बोधनम् 'to address.' Or when the additional sense is that of addressing or calling, the 1st case affix is employed. हे राम 'O Ráma.'

No. 83.—सात्तमन्तितम् (2-3-48). A word ending with the 1st case affix that is employed in addressing is named *ámantrita* (the Nom. of address). The 1st syllable of an *ámantrita* is acutely accented (आमन्तितस्य च).

No. 84.—एकवचनं सम्बुद्धिः (2-3-49). The singular case-affix of the 1st triad being appropriated to the vocative is named *sambuddhi*. ज्ञे.पटो, ज्ञे राम, &c.

No. 85.—षष्ठीयोगे (2-3-50). • कर्मादिभ्योऽन्यः प्रातिपदिकार्थव्यतिरितः स्वस्वामिसम्बन्धादिः शेषस्तत्र षष्ठोविभित्तिर्भवति । Let the 6th case-affix be employed in the remaining case—that is to say—where the relation between property and its owner apart from that of the objective, &c., and exclusive of the sense of a crude form is intended to be expressed.

Ex. राजः पुष्टः 'the king's man.' पश्चोः पादः 'the foot of an animal.' चितुः पुषः 'the son of the father' &c.

No. 86.—ज्ञेविदर्थस्य करणे (2-3-51). The instrument of *janati*, when it does not mean to know, is put in the 6th case.

\* उपरुक्तादन्ययोः, कर्मादियस्त्र प्रातिपदिकार्थं पर्यन्ता उपरुक्ता इत्याह—  
other than the relations spóken of above is *sesha*. The relations treated of above begin with the objective and end at the *sutra* *prátipada*, &c.

Ex. सर्पिणो जानोते ( सर्पिणा करणेन प्रवर्तने ) = he engages in the sacrifice with clarified butter.' अथवामिद्याहाऽनसूचनः 'or it means false knowledge,' as सर्पिणिरतः प्रतिष्ठो दा = he hates clarified butter. द्वैतव्यमिद्याहाऽनस्य हेतुः 'this hatred is the result of false knowledge.' A witty friend pointing to some *pus* ( पृष्ठ ) says, सर्पिणेतस्त्वयत् 'that is ghee drink it.' स तत्र प्रतिष्ठतस्तप्तचारभ्य सर्पिण्डुष्टि 'he becomes disgusted on the spot and ever since hates ghee.'

No. 87.—अधीगर्ददेयेणां कर्मणा ( 2-3-52 ). शेषदृष्टिं वर्तने अधीगर्दा स्मरणार्थाः 'verbs signifying to remember.' The verb वृक्ष is always preceded by एव at is shown by the use of the Indic. *k.* दद्य दात्र मनिरतपेतु 'the root *duya* means to go, give and protect.' द्वैश्चेष्टयेऽ 'to be lord of.'

The 6th case-affix is used in the sense of the object of *adhibh.*, &c., when the object expresses the possessive relation.

Ex. मातुरर्ज्येति, मातुःस्मरति 'he sorrowfully remembers his mother.'

संबन्धः कारकोभ्योऽन्यः क्रियाकारकपूर्वकः ।  
मुतायाममुतार्यां च क्रियार्यां सेभिष्यते ॥

The possessive relation is else than a *kárka*; it presupposes the idea of a verb and a case. It becomes manifest in a verb expressed or understood, as, राजः पुरुषः 'the king's man.' The relation of ownership discernible in this instance arises thus:—राजा कर्ता राजाद्रव्यं पुरुषाय ददाति—अतः स्वस्यामिभावादि संबन्धः विबहितः 'the king is the agent; he supplies things to the man—hence the relation of property and owner is meant.' मातुः स्मरति 'he thinks of his mother i.e. the thought of his mother,' here too the same relation is expressed.

Here the 6th case-affix is already due by वट्ठोशेषे । What is then the need of framing this *sútra*? नियमार्थम् 'to regulate action.' अस्मिन् विषये वट्ठो भवत्येव शूलस एव नैतुप्यते अतः समाप्तेनियमित्वा भवति । It is hinted that in this case, the 6th case-affix is added, heard, but not elided; hence, no composition of words takes place. Thus मातुः स्मरणमिति । सर्पिणोदयते = he gives clarified butter. मधुन देष्टे = he is the master of honey. शेषदृष्टि किम् ? मातरं स्मरति—the objective.

No. 88.—कर्तः प्रतियज्ञे ( 2-3-53 ). When the verb *kri*, means 'to take measures against'; the 6th case-affix is added to what denotes the object of it. The verb *kri* takes the prefix *up-* augmented by *sug-*, in this sense.

Ex. एथोऽकस्योपस्तुवते 'he provides fuel and water for a sacrifice' or 'the wood gives a new quality to the water.'

No. 89.—**द्वार्याणां भाववचनानामज्ज्वरे** (2-3-54). भावो वचनः (कर्तव्युद) कर्त्तायेवामिति, भावकर्त्तव्याम् 'those verbs which have for their agent their own completed state.' A verb attains its completed state by the addition of *ghāñ*, &c. Attach the 6th case-affix to what denotes the object of *rūj*, &c., meaning 'to pain; to afflict with a disease;' when the cognate nominative is used.

Ex. द्वैरस्य इज्जितिरेगः 'a disease afflicts a thief.' द्वैरस्यामयस्यामयः 'ditto.'.....**द्वार्याणामिति किम्?** Witness यति जीवनमानंद्येवरं, &c. 'happiness comes to a centenarian, &c.' भाववचनानामिति किम्? Witness नदी कूलाणि इज्जति 'the river injures the banks.' Because the agent is *river*, but not a disease. अज्ज्वरेतिरिति किम्? Witness द्वैरं इज्जरपति इज्ज्वरः 'fever afflicts a thief.'

**Vártika.** अज्ज्वरि सन्ताप्येतिरिति इज्ज्वरम् 'the verbs *jvarti* and *santāpi* ending with *nich* are excepted.' Hence, द्वैरं सन्तापयति तापः 'distress distresses a thief.'

No. 90.—**आश्रितिवायः** (2-3-55). नाश् नाश् याज्योपतायेष्वर्याश्चोऽपुः 'to ask, to harass, to be master of; to desire.' Likewise, the object of *nadhṛi* or *nathṛi* meaning to expect or to desire is exhibited in the 6th case.

Ex. सर्विषेनाथते = he desires clarified butter. सर्विषेनाथम् = the longing for ghee.

No. 91.—**जासिनिप्रहृष्टानाटकायितिं हिंसायाम्** (2-3-56). The 6th case-affix is used in the sense of the object of the following verbs—*jasi neprahṛṣṭa*, &c.—all of which mean 'to kill to exterminate' and of these only, when possessive relation is prominent. जासु हिंसाणि, जासु ताहने चुरादिः 'to injure, to kill.' निप्रहृष्टा 'indicates 4 forms, since the root *han*, 'to kill' carries the same sense, when it is preceded by the prefixes, *ni* and *pra*, singly as collectively and commutably नद (चुरादिः) नाटयति 'he kills.' चृष्ट, चृष्ट, चृष्ट, हिंसार्याः 'to kill.' The verb *krash* is of the *ghaládi* set and *bhvádi* class.' पिष्टत is *rudhádi* and means to grind down.' द्वैरस्याज्ज्वासयति-निप्रहृष्टिनि-निलक्षिति-प्रहृष्टिनि-प्रणिष्टिनि-उचाटपति क्रायति-पिष्टति 'he kills a thief.' शेषहृष्टेव 'to mark possessive relation and nothing more,' hence द्वैरं चुरादिः—**the objective is used.** The 1st denotes the habit of the agent, while the 2nd denotes a particular act.' हिंसायामिति किम्? 'why in the sense of killing only?' Witness धानः पिष्टति 'he grinds corn'—the 2nd case.

No. 92.—**द्वयवाहयोः समर्थयोः** (2-3-57). The 6th case-affix is as before, used in the case of *vyavahari* and *pāpa* similar in meaning. द्वृते अपविक्रमव्यवहारे च समानार्थस्त्वमनयोः ‘the two verbs agree with each other in these senses—to stake at play, to buy, to trade.’

Ex. शतस्य व्यवहारति ‘he speculates with a hundred, or he stakes a hundred.’ समर्थयेऽर्थिति कस्म? शलाकां व्यवहारति (गणयनि) ‘he counts the arrows ;’ (or विलिपति) ‘he casts the dice or the dominoes.’ ब्रह्मणान् पश्यायते ‘he praises the Brahmans.’ शेषवृत्त्येव—Witness शतं पश्यते ‘he stakes a ‘hundred.’

No. 93.—**द्विवस्तर्थस्य** (2-3-58). The object of *div* too in the foregoing senses is exhibited in the 6th case.

Ex. शतस्य दीर्घ्यति ‘he trades with a hundred or wagers a hundred.’ सदर्थयेऽर्थिति किस्म? ब्राह्मणं दीर्घ्यति ‘he praises the Brāhmaṇa.’

No. 94.—**विभासेगासां** (2-3-59). Use the 6th case-affix optionally when a prefix comes before *div*.

Ex. शतस्य शतं वा प्रतिदीर्घ्यति ‘he trades, &c.’ तदर्थस्येव विभासां प्रतिदीर्घ्यति ‘he plays at dominoes.’

No. 95.—**द्वितीया ब्राह्मणे** (2-3-6). The 2nd case-affix alone is added to the object of *div* in the Brāhmaṇa writings.

Ex. गामस्य तदहः सभायां दीर्घ्येतुः ‘they may gamble for the cow of this man that day in the assembly.’

No. 96.—**प्रेष्टव्रिष्टेऽर्थविहो देवतासंप्रदाने** (2-3-61). The object of प्रेष्ट and व्रिष्ट (2s. Imper. = offer to the gods) is exhibited in the 6th case, when it denotes an offering of *ghee*, fat, &c. to the gods.

Ex. आनये कागस्य इविवो वपाया मेदसुः प्रेष्ट व्रिष्ट वा = offer to Agni (God of fire) butter or fat of a goat.’ इव्यतेऽवदिकस्येति यज्ञम्। *Isha* ‘to go’ of the *divyadi* class is used here.

No. 97.—**चतुर्थ्यं द्वाहुं छन्ति** (2-3-62). The 6th case-affix is used in the sense of the 4th in the Vedas.

Ex. पुष्टमगश्चद्रमः चद्रमसे वा ‘the sacrifice of a man to moon-god.’ Likewise, गोधाकालकाठार्वाघाटसे वनस्पतीनाम् or वनस्पतिभ्यः—*Vedic*. चतुर्थं चतुर्थ्यवित्त्वा.

*Vārtika.* याख्येण यिवति तस्य खद्यो जायते = she who drinks water in a distorted posture (while in her menses) begets a son distorted in shape. यान्त्यानिकन्त्सति तस्य कुनातः ‘a son with ugly nails is born of her who pares her nails during the menses.’ यात्तदत्ते तस्येकातः ‘an one

eyed son is born to her who applies a pigment.' याकेश्वान् प्रसिद्धति सस्य  
अवतिः 'a bald son to her who combs her hair.'

No. 98.—यजेष्व अरणे (2-3-63). The instrument of *yaj* to sacrifice  
is exhibited in the 6th case.

Ex. घृतस्य यजते, घृतेन यजते = he sacrifices with clarified butter.

No. 99.—कात्योर्यप्रयोगे कालेऽधिकरणे (2-3-64). The influence of  
*bahulam* ends here. The 6th case-affix is used in the sense of the  
locative of time, when a numeral to which a *taddhit* suffix of the same  
force as *kritvasu* is attached, limits the action.

Ex. पंचाक्त्याऽद्वामुहूः = he eats five times a day. द्विरहोऽधीते = he  
reads twice a day. कल्याणप्रयत्नं किम्? Witness अहनिश्चेते, रात्रिश्चेते = he  
sleeps in the daytime or at night. The 7th case only is used, because  
the action is not limited by an adverb meaning 'how often.' कालप्रयत्नं  
किम्? Why locative of time? Witness फृः कालप्रयत्नं भुद्धते = 'he eats  
twice off a brass vessel. शेषद्वेष्ट इ Hence not here द्विरहनि भुद्धते 'he eats  
twice in the day.' द्विरहोभोजनम् 'he eats twice a day'—no composition  
of words.

No. 100.—कर्त्तकर्मणोः कृति (2-3-65). The 6th case-affix is used of  
the agent or the object of a verb ending with a *krit* suffix.

Ex. भवतः शायिका = your sleeping (you are to sleep) भवतः  
आसिका = your sitting (you are to sit). अपां बद्धा, पुरां भेता. वज्रस्य भर्ता =  
the creator of water; the destroyer of towns (Indra); the wielder of  
the thunderbolt (Indra). कर्त्तकर्मणोरिति किम्? Witness शस्त्रेण भेता 'who  
kills with a weapon.' कर्तीति किम्? तद्वितप्रयोगे माभूतः Let it not be used  
when a *kridant* is compounded with a *taddhitanta*. Thus कर्तपूर्वकादम्  
(पूर्वं कर्तमनेन) = he made a mat before. भुक्तपूर्वी श्रोठनम् = he took rice  
food before.

No. 102.—उभयप्राप्तो कर्मणि (2-3-66). उभयोः प्रसिद्धस्मिन् कृति  
सोष्यमय प्राप्तिः 'a verb ending with a *krit* suffix and taking both.'  
The 6th case-affix is used in the sense of the object only, when a a  
verb ending with a *krit* suffix takes both the object and the agent.

Ex. आश्वद्यो गद्याऽद्वाहोऽगोपालकेन = the milking of the cows  
without a milkman is a wonder. The *krit* suffix *ghāñ* is added to the  
transitive verb *duh* and the 6th case-affix applies to the object as well  
as the agent; but the agent is denoted by the 3rd case-affix, not by  
the 6th according to No. 53. रोचते मे श्रोठनस्य भोजनं देवदत्तेन = Deva.  
eats me boiled rice. मे denotes the Dative of Interest. Devadatta, the

agent is exhibited in the 3rd case, and *odana* the object in the 6th. बहुरीक्षितानाटिहनियमो न भवति । Since the compound ‘उभय शास्त्रः’ is *bahurishi* i. e. denotes only one *krit* which takes both the agent and the object, hence the rule does not apply to the following instance — अश्वर्यमिठमेठनस्य नाम पाके द्राघणानां च पादुभाव इति ‘it is indeed a wonder that the rice has been boiled and the Brahmans have made their appearance’—the *ghāṭa* suffix in *bhāva* denotes the perfect state of action. Because both the agent and the object are not implied in one *krit* suffix.

Vártika. श्रीकारायोः स्त्रीपत्न्योः प्रयोगे नेति वाक्यम् । When feminine suffixes are added to verbs ending with *aka* and *u* (*krit* suffixes), the rule does not apply. भेदिका देवदत्तस्य काळानाम् ‘the splitting of the stakes by Deva.’ शीकीर्णदेवदत्तस्य कट्टम् ‘the making of the mat by Deva.’ भेदिका (भिद्+यतुत्+आ), शीकीर्ण (कृ+सन्+च+आ). *Káshīha*, *kāta* and *Deva*, are shown in the 6th by No. 100.

Vártika. शेषे विभावा—but the procedure is optional as regards the rest—विचित्रा हि सूत्रस्य कृतिः पाणिनेः पाणिनिनाथा = the construction of the *sūtras* of Pánini (or by Pánini) is diversified. शक्तानामनुशासनमाचार्येण, आचार्यस्य आ = the word—instruction of the Great Teacher or by the Great Teacher.

No. 103.—नस्य च वर्तमाने (2-3-67). The 6th case is used in connection with a verb taking the *nishkṛita* suffix *kta* in the present tense.

Ex. राजांमतः बुजः, पूजितः वा—he is esteemed or respected by the king. नस्योत्तमिति किम्? Witness ओरने पचमानः ‘he is boiling rice.’ वर्तमान वृत्ति किम्? Witness यामं गतः ‘he went to the village.’

Vártika. नपुंसके भावउपसंख्यानम् = the *sūtra* holds good, when the suffix *kta* denotes action and takes the form of the neuter. काव्यस्य हस्तितम् = the laughing of the student. मयूरस्य नृथम् = the dancing of the peacock. कर्मविवाकायां सुनीया भवति = the 3rd case-affix is used when the agent is meant. छात्रेण हस्तितम् the student laughed.

No. 104.—अधिकारणवाचिनम् (2-3-68). Also when *kta* denotes location. (स्थानिकरणे लेति).

Ex. वृदमेषां शयितम् = this is the place of their sleeping. वृदमेषा भवितम् = this is the place of their sitting. वृदमेषां मुत्तम् = this is the place of their eating. In case of a transitive verb, both the agent and the object are exhibited in the 6th case. वृदमेषां मुत्तमोदत्तस्य = this is

the place of their eating rice food. When a transitive verb takes two objects and the *krit* suffix stands in agreement with the agent, both the objects or the principal object may be denoted by the 6th case. नेताऽपवस्य (पश्वम्) यात्रय (यात्रम्) देतः 'chaitra is the leader of the horse to the village.'

No. 105.—न लोकाव्ययनिष्ठापलर्थतुणाम् (2-3-69). The 6th case-affix is not used in connection with *la*, *u*, *uka*, an indeclinable, &c.

ल हस्ति शत्रुणवीता, कानच् क्वसु, किंकिनो च गृहन्ते । *La* is typical of the following verbal suffixes :—शत्, शानच्, कानच्, क्वसु, कि, किन् ॥

The suffixes *satri* and *sánach* (लटः शत्रुणवीता) denote the present time. The suffixes *kánach* and *kvasu* (कन्टसि लिट् + लिटः कानच् वा + क्वसुष्ट्वा) denote the aorist or the Past indefinite, because the Past perfect is used for the aorist in the Vedas. The suffixes *ki* and *kin* besides denoting past time express the habit, nature, or skill of the agent (आव्यवस्तुच्छोल०).

Ex.—शत्-ओटनं पक्षनं देतः पक्षय - look at chaitra who is cooking rice (not ओटनस्य). शानच्-ओटनं पक्षमानः = one who is cooking rice. कानच्-ओटनं पेतानः = one who cooked rice. क्वसु-ओटनं पेतिवान् = ditto. उ-कटं चिकीतुः = he desires to make a mat. ओटनं भुभुदुः = he desires to eat rice food.

कि } पणिः सोमम् = he was in the habit of drinking soma.  
किन् } ददिर्णः = he would give cows.

इष्ट्वा च is also so used; as, कन्यामलंकरिष्यः = he is skilful in decorating the damsel. उक्त-आगामुकं वाराणसीं रत्त चाकुः = they say that demons generally come to Kási to free themselves from curses, &c.

Vártika. उक्त प्रतिवेदे कमेभवायारप्रतिवेदः 'the verb *kamu* taking the *uka* suffix is not excepted in the secular language.' दास्या: कामुकः = he is in the habit of cohabiting with the slave girl.

चत्वय (an indeclinable)—कटं कृत्वा, ओटनं भुत्वा = having made the mat; having taken the food.

Vártika. चत्वय प्रतिवेदेतोऽभुवकसुनोरप्रतिवेदः । The adverbial suffixes *tbusun* and *kasun* do not come within the prohibition applying to adverbs. Hence, पुरासुर्यस्योदेतोराधेय = it should be effected before the rising of the sun.

जिष्ठा-ओटनं भुत्वान् = he ate the boiled rice. देवदत्तसेन कृतम् = Devadatta did it.

NOTE.—तत्त्वात्मिका (1-1-26). निष्ठा (3-2-102). The suffixes *kta* and *ktavatu* are named *nishtha* and are added to a verbal root to denote past time.

खलय-ईषद्युःसुवक्ष्याक्ष्यायेत् खल् (3-3-126). The *khal* affix denotes either the action or the object; and *ishad*, *dur* and *su* are prefixed to verbs taking this suffix in the sense of pleasantly or unpleasantly.

(a) अक्ष्ये 'in the sense of pleasantly.' ईषस्तरः कटोभवता = a mat can be made little by little by your honor i.e. is easy for your honor to make.

(b) अक्ष्ये 'unpleasantly.' दुष्करः कटो भवता = a mat is difficult for your honor to make.

(c) ईषत् 'little by little.' ईषत् पानः (युक्त-प्राप्तः) सोमो भवता = the soma juice is to be drunk by you, sir, by little at a time.

तन्-प्रत्याहारयह्यं लठः शतशानचावित्याभ्य आननो नकारात्, सेन  
शानन् चानग् शत् तनामपि प्रतिषेधेऽभवति ॥ *Trin* denotes a group of suffixes, from *sati* and *sanach* to the final *n* of *trin*. Hence, *sana*, *chana*, *intri* and *trin* come within the scope of prohibition laid down by the *sûtra*.

शानन् (present time)—straining the *soma* = सोमं पदमानः ।

शानग् (ताच्छील्यवयोवचनशक्तिः—habit, age, power)—आत्मानं मण्ड-  
यमानः = he is in the habit of decorating himself.

शत्-वेटमधीयन = studying the *Veda*. तन्—कर्ता कटान् = the maker of mats, or he makes mats वर्दिताजनापवाटान् = he is a news-monger. द्विषः शतुर्बावचनम्—*dvish*, to hate, with the suffix *sati*; optionally takes a sixth case. Hence, द्विषन् or द्विरस्य द्विषन् = hating a thief.

No. 106.—अकेनोर्भविवदाप्तमयंपैः (2-3-70). The 6th case is not used in connection with what takes the *aka* suffix denoting the future time or the *in* suffix denoting the future time and a debt too.

Ex. कटं कारको (यत्तुल-अकः) वजति = he who will make a mat is going. गामं गमी = 'he will go to the village. गामं गमी 'ditto.' आथम-  
यम्—a debt—शतं टायी = he has to pay a debt of a hundred. भविष्य-  
दाप्तमयंपैरिति किम्? Witness यदानां लावकः = the reaper of the barley i.e.  
who reaped it. सहूनां घायकः = the drinker of the barley flour i.e.  
who drank the barley flour. आवृद्यं करोकटस्य = he surely made the mat.'

No. 107.—कर्त्यानां कर्तरिका (2-3-71). कर्तुकर्मणोः कर्तीति नित्यं वष्टी प्राप्ता कर्तरिकात्यन्ते । कर्त्यानां प्रयोगे कर्तरिकावृत्तीविभक्तिभेदवत्सि, कर्मणि. The invariable use of the 6th case-affix as obtained from No. 100 is made optional in regard to the agent. The 6th case-affix is optionally used in the sense of the agent, but not in the sense of the object when *kritya* suffixes are employed. तयोरेव कर्त्यत्तद्वर्णाः the *kritya* suffixes are used to denote the action of an Intransitive verb and the object of a Transitive verb. They seldom express the agent.

Ex. भवता कटः (not कटस्य) कर्तव्यः भवतः कटः कर्तव्यः = a mat should be made by your honor. कर्तरीति किम् ? 'why...the agent ?' Witness गेयोमाणवकः सामाप्तम् - the lad sings Sāmaveda psalms. The 6th case-affix is invariably used in the sense of the object.

Vārtika. उभयपाद्मौ कर्त्ये चक्षाः प्रतिषेधोवक्तव्यः । When a *kritya* suffix denotes both the object and the agent at the same time, the 6th case is not used. कर्त्यत्तद्वायामं शाल्यादेवदत्तेन = the branch is to be dragged by Deva. to the village.

No. 108. तुल्यादेवदत्तेनापमाभ्यां तृतीयाऽन्यतरस्याम् (2-3-72). Either the 3rd case affix or the 6th is used in connection with words bearing the sense of *tu/ya*, equal, but not with *tulā* and *upamā*.

Ex. तुल्यादेवदत्तेन, देवदत्तस्य वा = equal to or the equal of Devadatta. But not here. तुलादेवदत्तस्य नास्ति = there exists not the equal of Deva. उपमाकृत्यास्य न विद्यते = there exists not the likeness of Kṛishṇa.

No. 109.—चतुर्थी चाशिष्यायुष्मद्भद्रकुशलसुखार्थहितेः (2-3-73). And the 4th case-affix is optionally used with *āyushya* &c. expressive of benediction. The word *optionally* brings in the 6th case too.

Ex. आयुष्मं देवदत्तायदेवदत्तस्य वा भूयात् = may long life be for or of Devadatta i. e. may Deva. live long ! चिरंजीवितं देवदत्ताय देवदत्तस्य वा भूयात् = may Deva. be long lived ! देवदत्तस्य देवदत्ताय वा भूयात् = may Deva. be prosperous ! मद्भूयं देव &c. = ditto. कुशलं देव &c. = may Deva. be happy ! निरामयं, सुखं, शाश्वतदत्ताय देवदत्तस्य वा भूयात् = may Devadatta be healthy or happy or prosperous. हितं देवदत्तस्य देवदत्ताय वा = may it profit Deva ! ज्ञायेत्तत्त्वं and उपायं are similarly used.

## CHAPTER III.

## “KARMAPRAVACHNYA OR PREPOSITIONS.”

No. 110.—कर्मप्रवचनीयः (1-4-83). Prepositions. This is a heading rule. A. The 2nd case-affix is added to a noun governed by a preposition कर्मप्रवचनीयुक्ते द्वितीया (2-3-8).

क्रियायात्मकानां न संबन्धस्य वाचकः ।  
नायि क्रियायदावेषी संबन्धस्य तु भेदकः ॥

A. *Karmp* does not modify action, nor does it express the relation of the possessive. Also it does not bring in any new verb; but it simply separates a relation i. e. distinguishes events as antecedents and consequents. This name is sometimes given to a particle, when there is little or no occasion for so doing; as तुः पूजायामतिरित क्रमणे वेति.

No. 111.—अनुरेण्ये (1-4-84). लहस्यते इन तत्त्वाणां चिह्नं चापकं कारणमपि ‘that which points out or marks ; a mark, an indicator, a cause. In denoting the relation of two events, *anu* is called a preposition.

Ex. शाकल्यस्य संहितामनुपायर्थत् = it rained just after Śākalya Sanhitā was chanted. अनुष्टुप्तमन्वर्दित्वत् = (he) watered (the sacrificial ground) just after the ox-sacrifice.

No. 112—सूतीर्थाण्ये (1-4-85). *Anu* is a preposition, when the sense of the 3rd case-affix is expressed.

Ex. नदीमन्वसितसेना = the army was encamped along the river bank. पर्वतमन्वसितसेना (पर्वतेन संबन्धेत्यर्थः) = the army encamped along the hill side. The 2nd case-affix is used in the above cases to express the sense of the 3rd on account of the prep. *anu*.

No. 113.—सूते (1-4-86). *Anu* is a prep. in denoting inferiority as opposed to superiority.

Ex. अनुशाकटायनं वैयाकरणः = Grammarians are below Śākatāyana i. e. Śākatāyana is the greatest of all grammarians. उन्वत्सुने योद्धारः ‘warriors are inferior to Arjuna.’

No. 114.—उपेऽधिके च (1-4-87). The word *upa* is a prep. in denoting inferiority as well as superiority.

Ex. उपखार्यां द्रेष्यः ‘a *dreṣya* measure is greater than (above) a *khāri*.’ उपशाकटायनं वैयाकरणः = Grammarians are below Śākatāyana.

No. 115.—अपरीक्षेने (1-4-88). *Apa* and *pari* in the sense of without, are prepositions.

Ex. अपविगतेभ्यो दृष्टोदेवः = it rained without *Trigarta*.

परिहरे: हरिरातः = Hari excepted, there is the world. By पञ्चमपादपरिक्षिप्तिः (2-3-10). The 5th case-affix is used in the above instances in preference to the 2nd.

No. 116.—चाहमर्यादावक्षने (1-4-89). अवधिमर्यादा 'limit, boundary.' The particle *ān* when a limit is spoken of is a preposition. वसनयहत्यादभिविधिर्व दृष्टाते 'the word *vachana* as used in the rule implies the limit inceptive too. Hence, the word *ān* has the force of the following—until, unto, as far as, from thence or that time.

Ex. आयाटिलिप्यात्मुद्देवः rain fell as far as Patna. आक्षमरं यज्ञः पाणिनेः = the fame of Páñini dates back from his boyhood. आमथुरायाः = as far as Mathurá. दृष्टवर्द्धं क्रियायेऽस्म मातृत्—'let it be not a preposition in the sense of diminution, or when prefixed to verbs. Hence, not here आगच्छति = he comes.

No. 117.—लक्षणेत्यभूताव्याख्यानभागवीप्यात्प्रतिपर्यन्तः (1-4-90). लक्षणम् means 'a mark, a cause, relative position.' इत्यं भूतः क्रियत्वकारं प्राप्तः 'what has happened some how or other, thus circumstanced.' इत्यं भूताव्यानम् 'explanation of how matters stand.' भाग 'a share.' वीप्या 'repetition.' *Prati*, *pari*, and *anu* are prepositions in the above given senses.

Ex. लक्षणे-दृष्टप्रतिक्षिप्तोऽस्ते विद्युत् (वृक्षं पाप्य, वृक्षं प्रदेशे वा) = the lightning flashes about or near the tree. अत्र वृक्षो लक्षणे विद्योतमस्य = here tree is the cause of flashing.

इत्यं भूताव्याने-साधुर्वेदसो मातरं प्रति, परि अनुवा = Deva, is well-conducted to his mother.

भागे-यदद्व भां प्रति, परि, अनुवा स्वात् = give me whatever be my share here.

वीप्या-वृक्षं वृक्षं प्रतिसिद्धत्वति = he waters tree after tree. लक्षणातिपुक्षितः! Witness ओदमें परिसिद्धत्वति 'he wets the rice.'

No. 118.—अभिरभागे (1-4-91). *Abhi* in the foregoing senses, but not in that of share is a preposition.

Ex. दृष्टमभिविद्यात्सेविद्युत्. साधुर्वेदसोमातारमभिति, यदन भामाभिव्यात् तद्वायताम् Here *abhi* is not a preposition, but a verbal prefix.

No. 119.—प्रति: प्रतिनिधिप्रतिदानयोः ( 1-4-92 ). प्रतिनिधि means a substitute and प्रतिदान, exchange. *Prati* in these two senses is named so. By No. 46, the 5th case-affix is used.

Ex. प्रद्युमः कृष्णात् परि = Pradyumna is the representative of Krishna. तिस्यः प्रतियच्छति मापान् ‘he takes *sesame* in exchange for beans.

No. 120.—अधिपरीक्षनर्थकौ ( 1-4-93 ). *Adhi* and *pari* are prepositions, when they have no meaning at all.

Ex. कुतेरेऽथागच्छति = where does he come from? कुतः पर्यागच्छति = ditto.

Note that *adhi* and *pari* are named *karma* that they may not be called prefixes in the above examples. (गत्युपसर्वंज्ञाबाधनार्थम्).

No. 121.—सुः पूजायाम् ( 1-4-94 ). *Su* in the sense of praising is so named.

Ex. सुनुते भवता = it is well praised by your honor. सुमितं भवता = it is well watered by your honor. पूजायामिति किम्! Witness सुमितं किं तवात् = hast thou watered this place too much? Here *su* is a verbal prefix; hence cerebral change has taken place in चित्तम्.

No. 122.—भातिरति क्रमये च ( 1-4-95 ). *Ati* in the sense of praising and of going beyond the proper limit is a preposition.

Ex. भातिस्तिमेव भवता = it is too much watered by your honor (denotes a fault finding). भातिसित्तं भवता = it is well watered by your honor—denotes a praise.

No. 123.—अपि: पदार्थसंभावनात्क्वसर्गार्हाप्रसुखयेत् ( 1-4-96 ). *Api* is a preposition in the following senses. पदान्तरत्यापयुज्यमानस्यार्थः पदार्थः—the sense of another word that is not expressed but requires to be supplied from the context.

Ex. सर्पियोपि स्वाम् (अपि = मात्रा, विन्दुः) = let there be some (a drop of) butter at least.

संभावनमधिकार्थवस्तुनेन शत्रुप्रतिघाताविक्लरणम्—continual exercise of power as leading to excessiveness.

Ex. अपिभिङ्गेन्मालकसहस्रम् = he can water a thousand radishes. अपिसुहः = be pleased to praise (here 'api' softens the original force of the imperative) अन्वावसर्गः कामचारनुज्ञा order to a servant.

Ex. अपि सिद्ध = water thou. अपिसुहि = praise thou or do thou praise.

गङ्गानिन्दा, censure blame, disgrace &c.

Ex. खिंजात्मं देवदत्तमपि विक्षेत पलाण्डुम् = shame on the wretch, Devadatta ! if he water the onion ! सम्याप्ते as a cumulative conjunction.

Ex. अपिसिद्ध- अपिसुहि = water also, praise also (सिद्ध च, सुहि च). In the above given examples, the cerebral change cannot take place, because 'api' is not an *upasarga* a verbal prefix, but a preposition or a conjunction. In the 1st instance it is simply a proverb. As prepositions in English form compound verbs, so do they in Sanskrit giving a shade of change to the original meaning.

No. 124.—अधीरेश्वरे (1-4-97). In denoting the relation of property and owner, *adhi* is a preposition. It should be remembered that by No. 44 the seventh case-affix is added to either of the two.

Ex. अधिभ्रह्मदत्तेष्टवालाः = The Punjáb was under Brahmadatta. अधिष्ठवालेत् ब्रह्मदत्तः = Brahmadatta was the king of the Punjáb.

No. 125.—विभाग जनि (1-4-98) *Adhi*, though denoting ownership is optionally a preposition, when it is used before *kri* 'to make, to do.' यदन् मामधिकर्य्यति = whatever here he will place me at the head of:—indicates the lordship of the person appointing the speaker. *adhi* is not *gati* by being named a preposition; hence the *udáttā* or high accent of it cannot be softened down by तिढि वोटात्तवर्ति (8-1-71).





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OF THE  
APHORISMS  
IN THE  
VYAKARANASIDDHANTADARPANA.

निधाय द्वीरुं सूदि वासनातं सोतापत्तेऽद्वृतश्च वरेण्यम् ।  
गच्छ निश्चेत्परं स्यलानि विधीयते ऽनक्रमस्विपत्तम् ।

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समस्तशब्देषु पदेषु लेखो धा ता यथाऽस्मि क्वच दूरसंस्थः ॥

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8		21	3	i, u, or e—. ...	i, u or e of case- affixes
9		37	2	(which is... 6th case)	( which must be supplied in the ge- nitive form, ikah, in a rule of guna or vridhhi.)
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